

TUVIL'S (D.) *Vade Mecum*, a Mannall of Essayes, Morall, Theological,
interwoven with Moderne Observations, Historicall, Politicall, 18mo. *frontis-*
piece, new, calf extra, 1638

[24399

Tuvill. Daniel]

Tuvill

TUVIL'S (D.) *Vade Mecum*, a Mannall of Essayes, Morall, Theological,
interwoven with Moderne Observations, Historicall, Politicall, 18mo. *frontis-*
piece, new, calf extra, 1638

[24399

Tuvill. Daniel]

Tuvill

1315





V

M

Int

Pr
to

E 2

V A D E M E C U M.

A

Manuall of Essayes,
Morall, Theolo-
gicall.

Inter-woven with Moderne
Observations, Historicall,
Politricall.

By D. T.

— *Deus nobis hac otia fecit.*

The third Edition.

L O N D O N:

Printed by E. P. for J. S. and are
to be sold by *Bernard Langford*,
at the signe of the Blew Bible, at
Holbourne-Bridge, 1638.

1807

Journal of Efforts

to

abolish

Slavery

in

the

United

States

of

America

by

Wm. Lloyd Garrison

Vol. 1



Sa

Hi

Can



Salve Lector. *f. f.*

Lege, Perlege,
Relege.

*Hic labor, hoc opus est ---
--- Noveris si rectius istis,
Candidus imperti, si non,
his utere mecum.*

Vale

Mæcenæ. *f. f.*



lig
of
v
of
D
of
of
of
of



The Contents.

O	<i>F Learning and Knowledge. fol. 1</i>	
	<i>Of Policy and religion.</i>	26
	<i>Of civill carriage and conversation.</i>	39
	<i>Of almes and charitable Deedes.</i>	65
	<i>Of Respect and Reverence.</i>	86
	<i>Of Gifts and Benefits.</i>	108
	<i>Of Repulses and Denials.</i>	137
A	5	Of

<i>Of Reprehensions and Re- proofes</i>	149
<i>Of Iniuries and Indigni- ties.</i>	172
<i>Of Temptations.</i>	192
<i>Of Reconciliation and Peace.</i>	214
<i>Of Poverty.</i>	232

Of



Of



ments
comeli
dars, a
Salom
not th
raising
glory

Re.
49
ni-
72
92
and
14
32



Of Learning and Knowledge.



Virtue delights
not in im-
po-
stures ; ney-
ther doth she
care for arti-
ficiall Orna-
ments : Shee is blacke, but
comely, as the Tents of Ke-
dar, and as the Curtaines of
Salomon. Her stature requires
not the helpe of any accessory
raising, not her garments the
glory of any other trimming
than

than her own rich inside can afford them. Doe but behold her *countenance* at any time, and you shall find the *pain-ting* that she useth to be nothing else but *dust* tempered with *sweat*. Yee shall see, that she is likely alwayes bu-
fied in the toilesome *shop* of *action*, seldome refreshing her wearinesse in the with-draw-
ing Chamber of *Medita-
tion*, unlesse it be now and then, to make the easier and speedier *passage* to the other. She is full of high-built *pur-
poses*: and labors not so much how to *word* them, as how to *worke* them. She admits no *Nominals*, but *Reals* in her *Grammar*; no *Mutes* in her *Alphabet*, no *Cyphers* in her *Arithmeticks* are accep-
table,

table. Her thoughts are never taken up with frivolous doubts and inquisitions. Time cannot passe her hands, but upon great advantage, She troubleth not her self to know whether *Anacreon* were more lascivious than riotous; whether *Sappho* were more wanton than witty; or whether *Hecuba* were elder than the Mother of *Aeneas*: She bequeaths the voiding of these controversies, together with the search of Etymologies, and verball derivations, to such as *Didimus*, that can stuffe whole Volumes onely with quoting the divers selections of praved Manuscripts; or correcting the literall errors of the presse, which long ago might well have pleaded
pre-

prescription for their passe :
They are things, the know-
ledge whereof torments nei-
ther her nor hers.

Those that are truly gene-
rous, can no way brooke their
spirits should bee confined
within the solitary circle of
such fruitlesse Speculations.
Marinus did never blush to
professe before the Senate,
his ignorance in the Greeke,
yea, and his carelesnes in be-
ing otherwise; considering
how little he observed it hel-
ped such as were excellent
therein to the purchasing of
Vertue. *Gracas literas non di-
dici*, said he; *parum placebat
eas discere; quippe quæ ad vir-
tutē doctoribus nihil profue-
runt* : The Knowledge which
he had was altogether opera-
tive ;

tive ;
more
were
truely
on, b
vent
on a
In A
himf
Hea
insul
whic
one
but
shou
attai
her
pract
only
& c
(said
of h
such

tiue; his heart was never at more ease, than whē his hands were working. And, to speak truly, what is contemplation, but a glorious Title, invented only to set a glosse upon a base and idle dispositiō. In Action, a man doth better himselfe and benefit others. Heaven would never have infused a soule into the body, which hath armes and leggs, one y instruments of doing, but that it meant the minde should imploy them. and so attaine to the knowledge of her owne good and euill by practice, which indeed is the only way to increaseth the one, & correct the other. In Rome (saith Salust) during the daies of her minority, and before such time as publike disension

on had altered the wel-composed temperature of her estate, *Optimus quisque facere quam dicere: sua ab alijs benefacta laudari, quam ipse aliorum narrare mallebat*; there was no man that esteemed it so great a glory to relate the valorous atchievements of others, as to atchieve that valiantly himself, which might afterwards be related by others. To *speake* well, was not then so generally in fashion; as afterwards; but to *doe* well, more. And howsoever *Cesar* had that happinesse from his birth, as to be deemed a *Cesar* in them both yet he is one alone; a *Phoenix* without a match; a *Man* without a *Mate*: his worth was then unparalleld, and so

is still
Shew

It is
in his
again
turba
arise f
of som
can he
the tr
he un
behol
nance
can he
his to
Bull?
much
positio
Moun
ventri
will n
publik
champ

is still. *Dic mihi musa virum;*
Shew me such another.

It is easie for a *Philosopher*
in his *Chair*, to sit and preach
against the *passions* and *per-*
turbations of the mind, that
arise from the apprehension
of some distastfull *Object*; but
can hee instance on himselfe
the *truth* of his *asse* tions; can
he undaunted and undismaid
behold the hideous *Counte-*
nance of a disguised *Death*?
can he *deride* the *tyrant*, and
his *torture*? *Phalaris* and his
Bull? Briefely, can he do as
much for the settling of his
positions, as every common
Mountebanke will for the
venting of his *Antidotes*, who
will not let in the face of the
publike market, to stand and
champe the flesh of living
Scor-

Scorpions betweene their *jawes*, and to swallow downe the *juyce* of *Spiders*, that they may give the *World* a triall of their *soveraignty*? If not, why doth he toyle and labour in searching out of *Precepts* and *instructions* for that, which himselfe cannot wel do with them, and which others peradventure may better doe without them? Where is the *Stoicke*, that with *Murins* dare thrust his hand into the *fire*? or venter with untutored ignorance to *scale* a *Wall* to *keep* a *Fort*, to enter on a *Breach*?

This curious *arming* of a man against *feare*, is the only way to make him *feare*. We judge the *greatnesse* of a *Warre*, by the *greatnesse* of the

the p
ger of
rectio
the a
of lo
never
take
nary
ceit t
neve
don
much
with
voyc
may
migh
Ded
disca
to li
dye.
feld
Cal
on

the provision; and the danger of an *Assault*, by the directions that are given us for the *assayling*. Bring me out of love with life, and I shall never be afraid of *Death*: take from mee those *imaginary sweets*, which I conceit to be in that, and I shall never be backward to abandon it for this. The overmuch acquaintance we have with the *one*, makes us to avoyd, as much as possibly may be, the familiarity wee might have with the *other*. *Dediscas vivere oportet, ut discas mori*; we must unlearn to live, if we would learn to dye. But where? it is a thing seldom effected in the *schools*. Cast but an eye a while on many of your *Artists*, and

and you shall find the knowledge which they have, to be altogether in their *Bookes*, seldome in their *braines*: a little in their *memory*, nothing in their *mindes*: they must alwayes for the maintaining of an argument, appeale to that from their understanding, which if it faile, you shal see them come tumbling down, like *Icarus* from the height of their *Presumption*, and afterwards, lye *grapling* with their owne illiterate weakenes, but cannot possibly recover; yet looke as big as *Aesops* long ear'd Beast in a Lyons kin, they will take upon them to dispute *de omni Scibile cum nihil scirent*: and in the end stroke their beards 5 times,

as

as the
who
mus.

The
Glutt
good
none.

Th
the m
but n
pose
quire
stene
thin
quir
nefi
is be
Diff
Pr
who
ma
the
in

as the Doctors of *Sorbondid*, who disputed with *Erasmus*.

They are like the greedy *Glutton*, that swallows much good *Meate*, incorporates none.

They labour to discern the motion of the *Heavens*, but never look how to compose their owne. They enquire if any thing were existent before all time: but thinke not how by such enquiries they omit the benefit of that *time*, which is before themselves. Their *Disputations* are, Whether *Privation* bee a *Principle*, whether any thing can bee made of *Nothing*? Whether there be an *empty space* in the *compasse* of *Nature*;

or whether the *World* shall have an end : and such like, which indeed are without end, to no end. If they be able to delude the vulgar, and with their *sophisticall Elenches*, and *Inductions*, drive them into some knowne absurdity; or if they can daunt their slower apprehension with tearmes of Art, which neither they nor yet themselves perhaps most often rightly understand, it is sufficient. Most of their *Learning* is such as tendeth onely to outward pompe and ostentation. Deprive them of their ornamentall *adjuncts*, barre them the use of their *Latin*, take away from them their *Aristotle*, with his *Commentators*, and you goe neere

neere to take a man of their profession for one of us, if not for worse. They are altogether reall, nothing in complement. They let not for being more *learned*, to bee lesse *foolish*. I love and honour *knowledge* as much as they that are possessed with it: and in his true use it is the greatest and the noblest *acquist* that men can gaine. But in those (and many such there are) that make it the fundamental *base*, and prop of their *sufficiencie*, that continually rely upon the *faithfulnessse* of their *memory*, and whose *stocke* consists of nothing, but of *borrowed wares*: I hate it, if I may dare say it, a little more than *blockishnesse*.

A generall Corruption hath over-growne the *Ver-
tues* of the latter times, that *Learning* may now suffici-
ently better the *Meanes* of
men, but not a whit their
Manners.

If shee finde them *dul* and
heavy, she *suffocates* and
aggravates them; if *plyable*
and *gentle*, shee purifieth
them willingly, *clarifies* and
submits them to their *exina-
nition*. It is a thing of qua-
lity well-nigh indifferent; a
most profitable *Appendix*,
and *Aggiunta* to a soule
well borne, but most peri-
cious and dangerous to one
of a different straine; or ra-
ther a thing of most precious
use, which suffers it selfe not
to be possessed at a low rate;

in

In some hands it is a Scepter,
in other some a Beetle.

Leves the Eleventh of
France, caused his Sonne
Charles, intituled after his
decease, the Eighth of that
Name, to be brought up at
Ambois, not in any litera-
ture at all: for, as *Guicci-*
ardine reports, *A pena gli*
furono cognitii caratteri delle
lettere: Hardly did he know
the formes and Characters
of his Letters. His Father
was content, according to
his owne humour, that hee
should learne this Sentence
alone in Latine; *Qui nescit*
dissimulare, nescit regnare:
He that knowes not how to
dissemble, knowes not how
to reigne.

He had observed, belike,

B

that

Guicciard.
lib. 1.

that *Learning* did not so often correct that which was ill, as deprave that which was good in *Nature*: and that in a *Prince*, unless it be qualified and seasoned with a very rare and singular *virtue* it is like a dangerous knife in the hands of a mad-man; and to speake truly, there is nothing so much to be feared, as *Knowledge* accompanied with injustice, and armed with *Power*. Such as are endued with it in any extraordinary measure, doe seldom suffer themselves to be guided or governed by the counsels and directions of others, but runne headlong of themselves, and care not, but to please their owne fancie.

There

There was never any *Emperor* (armes only excepted) more ignorant than *Trajan*, more learned than *Nero*: never any that in regard of his own worth did more despise and contemn the *Senate* than this : never any that did alwaies more reverence & respect it than the other. Hence was it that our blessed *Savior Christ* went not to the *Palaces of Kings*, to furnish up the number of his *Disciples* with them: he went not to the *Synagogues* of the *Jewes*, nor to the *Temples* of the *Rabbines* and *Pharises*, to chuse of the; such as the puffed-up *Titulados* of these our times, were not they he looked for: but hee walkes out towards the *Sea*, and sees two *Fishermen*,

B 2 *Peter*

Mat. 4. 18.

1 Cor. 1. 26
27.De Civitat.
Dni, lib. 18
cap. 49.

Peter and Andrew, to them he saith, *ἑὔτε ὁπίσω μὲν*, Come follow me. And hereupon St. Paul, writing to the Corinthians, ye see (saith he) Your vocation, that not many wise men according to the flesh, not many mighty men, not many noble; but *τὰ μωρὰ τῷ κόσμῳ*, the very foolish things of the world hath God chosen to confound the wise, and the weak things of the world to confound the mighty. He chose (saith S. Augustine) for his Disciples, men of mean birth, mean calling, mean learning. *Vt quicquid magnū essent et facerent, ipse in eis esset & faceret*: that whatsoever extraordinary thing proceeded from them, himself might seem to be it, & do it in them. The Prophet
Elisha

Eli
fels
mig
Chr
wer
emp
ty o
wel
he f
saw
fish
seu
be
wi
Pr
wo
ou
wh
the
ne
gr
sto

Elisha demanded empty vessels of the *Widow*, that hee might fill them: The like did *Christ*, he sought vessels that were empty, empty of riches, empty of worldly honor, empty of humane wisdom. These were for his purpose, these he saw; εἰς τὸ δοῦν ἀγαθόν, hee saw two *Brethren* that were *fishers*, and to them hee said, δευτερότης μου, Come follow me

Virtue cannot endure to be an under-litter to any: she will not live with *Kings* or *Princes* as an *Inmate*. He that would entertaine her as hee ought, must free his mind of whatsoever is superfluous she loves not to be freightened in her room: her train is greater than can be well bestowed within a narrow cit-

B 2 cult:

cuit : It is not part of a house
 that can content her : *Totum*
post in illi vacet : the whole
Mansion must be at her com-
 mand. She comes accompanied
 with a finewie & substantiall
 knowledge, such as will both
 grace her selfe, & advantage
 whomsoever shall receive her,
 yea, such as will adorne and
 enrich the mind, not with any
sophisticall appearance, or *su-*
perficiall tinsure, but with a
solid & essentiall beauty, that
 shall be alwaies able to abide
 the touch. He that observes
 the maner of her proceedings
 shall grow as eminent in life,
 as he doth in learning. She is
 both *Martha & Mary*; *con-*
templation and *action* : Shee
 looks into many things, but
 labours onely in that which
 is

is necessary and convenient. Her precepts are nothing els but meer examples: she never gives a *Principle* to observe, but she gives withall a *President* to follow. Her words & her workes are Children of one burthen: she is not like those *Scribes* and *Pharises* in the *Gospel*, that make no difficulty to lade the *necks* of men with heavie and unsupportable *yokes*, but wil not so much as move them with a *finger* of their own: nor like those *hypocriticall Levites* of our corrupter times, that aspire only to sit in the chayre of *Moses*, and care not so they have *Urim* and *Thummim*, the outward marks of priesthood upon their brest, what ignorance or what impurity

Numb. 23.

doe harbour in their hearts. They are Wells without water; clouds that are carried about with tempest; and in a word wādring stars, reserved only for the blacke of darknesse. They will not sticke, like *Balaam* (such is the love they beare the wages of Unrighteousnesse) to doe, or say what-ever the *Moabites* shall require: whereas hee that comes not of this adulterate and spurious generation, but is the lawfull and legitimate child of an untainted *Vertue*, cannot possibly be won by any such haricement, to derogate so much, either frō himself, or from his *Maker*. He is actually that, which others strive to seeme; what they have onely in the Barke, he hath

hath likewise in the body. He brings forth *fruit* as well as *leaves*; and teacheth his *deeds*, his *word*, and his *thought* to tread one measure. He is like those *Cherubins* of *Ezekiel*, that had *Wings*, and under those *Wings* the *Hands* of a *Man*: *Manus hominis subter pennas eorum*. Hee hath the wings of *Contemplation*, the hands of *Action*; the wings of *Faith*, the hands of *Charity*; wings whereon he raiseth his *Vnderstanding*, and hands wherewith he doth excite his *Will*: wings with hands, and hands not without wings: *Action* alwaies with *Contemplation*, *Contemplation* never without *Action*. *Practice* is the onely end of his *Theory*: Hee cares not to know any

Cap. 10. 21

B 5 thing,

thing, which addes not something to the bettering of his *Affections*. This is the period of his painfull endeavors, and the *Non ultra* of all his diligent and studious enquiries. And indeed *Frustra sapit, qui sibi non sapit*: that wisdom is but *vanity*, that imparts no benefit to him that owns her: yea, whatsoever dies without this *Compass*, is but a *Symptome* of intemperancy, and argues weaknesse in him that shall pursue it. And therefore, as *Aeschylus* affirms; *Ὀφειμότερον, ἢ τὸ πρὸς αἰσῶν, σὺν φθόγῳ*. Hee alone is to be counted wise, whose knowledge is more for profit than for show. It is better yet for any man to know something which is needlesse, than to know nothing

thing at all. He that is absolutely ignorant, is as *Adam* was, before the *Lord* had breathed into him the breath of *Life*, a lump of earth, a statue without a soule. Yet as there is a foolish knowledge, so there is a wise ignorance, in not prying into *Gods Arke*, not enquiring into things not revealed. I would faine know all that I need, and all that I may: I leave *Gods* secrets to himselfe; I may be *Pius pulsator*, but not *Temerrarius scrutator*; I may knock at *Gods* Privie-Councell doore, but if I goe farther, I may be more bold than welcome.

Of



Of *Policie*, and
Religion.

IT is as hard and severe a thing to bee truly *Politicke*, as to bee truly *Morall*. There are many that obtain good *Fortunes* by diligence in a plain way; little intermedling and keeping themselves from grosse errors. They take *Cities* with a *Net*, & cannot erre in their pursuit, would they never so faile. They are men (as *Pompey* was wont to say) *Majore fortuna quam sapientia*, More fortunate than wise, whether they sleep or wake, their purposes doe thrive.

There

The
not H
pinet
rupt
to ril
is for
some
ther
rupt
all
num
by
of
mal
ayn
per
it is
con
fun
ab
bl
th
th

There are others, that are not Heyres to so great a happiness, who led with a corrupt perswasion, that the way to rise by honest principles is somewhat doubtful, wearisome, and tedious, doe store themselves with evill & corrupt positions, whereof, as in all things, there are more in number than of the good, and by dispensing with the lawes of *Charity* and *integrity*, they make the passage to their aymes more hasty and compendious. But it is in life, as it is in wayes; the shortest is commonly the fonleſt, and surely the faireſt is not much about. His late Majesty of blessed memory, considered this well; He would ever say that *Honesty is the best policy.*

For

Sir Francis
Bacon.

K. James.

For his entrance unto the
Crowne of England, it may be
avowed truly that he hath re-
ceived it frō the hand of *God*
and hath stayed the time of
putting it on, howsoever he
were provoked to hasten it,
he entered not by a breach,
nor by blood; but by the or-
dinary gate, which his owne
Right set open; & into which
by a generall love and obe-
dience he was received; and
howsoever his Majesties pre-
ceding title to this kingdom,
was preferred by many Prin-
ces (witnes the Treaty at *Cā-*
bray in the yeere 1559.) yet
he pleased not to dispute it,
during the life of that *renow-*
ned Lady his predecessor; no
notwithstanding the injury of
not being declared heire in
all

all the time of her long reign. Such therefore as are not clean transported & carried away with the tempestuous whirlwinds of irregular affections, but being in their own power, doe beare & sustain themselves, must continually set before their eyes, not onely that generall description of the world; *That all things are vanity and vexation of spirit*; but many other more particular *Maps & Cards* for the directing of our course; chiefly, *That being, without well being, is a curse. Non est vivere, sed valere vita*, saith the Poet. Had the *D. of Gloucester*, that great *Mr. of mischief*, wel considered this, he had not made his way to the *Crown* through such an *Oce-*

Richard. 3.

an of Blood-Royall. It is said of Saul, *duobus annis regnavit*, that he raigned two yeeres over Israel, when notwithstanding, according to the computation of men, he raigned twenty: but the Scripture reckons only upon the dayes of Grace; not counting those at all, which either went before or followed after. *Non tam multum sed tam bene*, A Musician is commended not for playing so long, but for playing so well. As sinne it selfe is nothing, so is a sinner lesse than nothing. *Ad nihilum reductus sum*, & *nescius*, said David: I was brought to nothing, and I knew it not: and hither did the words of our Saviour Christ tend, whē speaking of the treacherous disloy-

disloya
stata, h
ter for
been b
er deg
ster, ra
is it a
to be
Se
and l
great
a life
base
Nil
And
how
win
lose
he
ete
vin

disloyalty of Judas that *Apostata*, he said, *It had been better for him that he had never been born.* For as it is a higher degree of good to be a master, rather than a servant; so is it a lesser degree of ill, not to be at all, thā to be a sinner.

Secondly, he must observe and know that there is no greater joy, and solace, than a life not obnoxious to any base or scandalous reproach.

*Hic murus aeneus esto,
Nil conscire sibi, nulla pallescere culpa.*

And so of the contrary; for how can it profit a man to win the whole world, and to lose his own soule? Thirdly, he must note how *God* in his eternall providence, and divine judgement subverts the
wi dome

Sir Walter
Raleigh.

wisdome oftentimes of evill plots and irreligious imaginations, & turnes them upon the very heads of the Actors themselves, according to that passage: *The wicked have digged a pit for others, and have fallen therein themselves.* Little did *Hastings* think, when by his own advice, the Earle *Rivers*, and *Gray*, and others, were, without tryall of Law, or offence given, executed at *Pomfret* in the North, that the self-same day, and (as I take it) the self-same houre, his owne head should have bin in the same Lawles manner stricken off in the Tower of *London*. This was *Richard* the Third his policy; and by this we see, that the Doctrine which *Machiavel* taught un-

to

to *Cesar Borgia*, to employ men in mischievous actions, and afterwards to destroy them in the self same manner, whē they have performed the mischief; was not of his own inventiō. All ages have given us examples of this goodly *Policy*, the latter have beene apt schollers in this lesson to the more antient; as the reign of *Henry the Eight* here in *England*, can beare witnessse: & therein especially the Lord *Cromwell*, who perished by the same unjust law, that himself had devis'd for the taking away of another mans life. I will not hazard my cōscience therefore to secure my state, nor do as the *Jewes* did, who had no greater motive to crucifie the heire apparant of
Heaven,

Sir Walter
Raleigh.

Ioh. 11. 48.

Heaven, than this; ἐλέσονται οἱ
 Ῥωμαῖοι, &c. The Romanes
 will come, and take both our
 place & our Nation from us.
 I desire not to clime but with
 Jacobs ladder, nor to mount
 aloft but in the Chariot of E-
 lias: I will not soare with the
 pinions of a Dragon, but with
 the wings of a Dove, that
 whē my flight is done, I may
 obtaine a Habitation among
 the blessed and glorious Che-
 rubines I will not build upon
 any other Foundation, than
 that *Primum querite*, which
 is the corner stone both of
 Divinity and Philosophy. For
 the one saith, *Primum quari-
 te, regnum Dei, &c.* First seek
 the Kingdome of God, and all
 these things shall be ministred
 unto you. And the other saith;
Primum

Primi
 mi: F
 of the
 runt,
 what
 havi
 thee
 neve
 M
 thin
 mar
 Qu
 Ch
 wh
 mi
 th
 her
 wh
 th
 hi
 pr
 S
 in

*Primum quarite bona Ani-
mi: First seek the good things
of the mind; Catera aut ade-
runt, aut non oberunt; And
whatsoever is remaining, the
having it shall either helpe
thee, or the wanting it shall
never hurt thee.*

Men often seek *bona* good things, *non bene*, not in a good manner; many faile in their *Quando*, as *Joseph* sought *Christ* after a dayes journey, who is too precious to be missed one houre; others in the right *ubi*, as *Mary* sought her Son in *cognatione carnis*, who was in *domo Patris* in the Temple. The *Papists* seek him in pictures, but hee hath promised to be found in the *Scriptures*, some seek honour in pride, but true nobility is grounded

grounded on *humility*; divers
seek *reputation* in bloody re-
venge, alas, that's to be had
in patience. *It is the glory of a
man to passe by an infirmity.*

To say I will imploy my
Fortune wel, though I obtain
it ill, doth favor nothing of a
regenerate mind. These cō-
pensations and satisfactions
are good to be used, never to
be purposed. To take from
Peter, to give to *Paul*, is
meer oppression, to rob one
Altar, to enrich another, no
discretion. If my desires bee
not canonicall, and such as
carry in their front the linea-
ments of *piety*, I wil suppress
them: If I cannot crosse thē
in the womb, I wil crush them
in the cradle; if I cannot pre-
vent them in their beginning
I

I will f
in thei

Wh
ful Ce

notice
birth

chem
was

shall
trole

one,
If th

the
will

tion
up

hol
to c

hea
ver

co
ou

I will strive to hinder them
in their proceedings.

When *Reason*, like a faith-
ful Counsellor, shall give me
notice of the baseness of their
birth and quality, I will avoid
them; and as before, *Appetite*
was *Wills Soliciter*, so *Will*
shall now be *Appetites con-
troller*. What I covered by the
one, I will reject by the other.
If the ground-work be sure,
the building cannot faile. I
will therefore lay my founda-
tion on the Rocke, and not
upon the Sands: and while I
hold my hand on the Helme
to direct the Sterne, I will
heave up mine eyes to Hea-
ven, and observe the Starres.

Good ends are not to bee
compassed by evill meanes. If
out of poison we may extract
a quin-

a quintessence, the words of
Judas may serve us for a pat-
 terne whereby to frame our
 actions. It is not enough for
 us to seeke *Christ*, but wee
 must seeke him, till we finde
 him, and having found him,
 we must lay hold on him, and
 leade him warily lest he slip
 from us. Those which doe o-
 therwise they hold him, but
 they leade him not warily,
 they offer *sacrifice*, but
 without *Salt*, they have
zeale, but they want
knowledge.
 (...)

Of



*Of civill Carriage and
Conversation.*



AN is like unto a
Bee, he cannot pos-
sibly live alone :
His birth bewraies
it, his bringing up confirms
it. For whereas other crea-
tures doe no sooner come in-
to the World, but they are
able of their owne proper
strength to raise themselves
upon their feet, he alone hath
need of outward aid and assi-
stance. And in this regard
hath *Nature* furnished him
with *speech*, to the end hee
might *conferre* and *negotiate*
with those of his owne kind,

C

and

and not be any way defective in the performance of such offices as are necessarily required for the preservati^on of humane society. Hee that avoideth conversation therefore, doth nothing else in effect, but contradict the power of his creation: *Non est bonum hominem esse solum*, said the Lord: *It is not good that man should be alone*: and thereupon hee supplide him with a helper. Hence then with all those *Athenian Timons*, those *Diogenicall Cynickes*, that make their private Mansions, the publike Monuments of their living carkasses, and so retire themselves from all occasions of *entercourse*, that the very doores of their habitation doe seeme to challenge by way

way of anticipation, the inscription from their Tombs.

He merits not the name of *Man*, that had rather hide his light under a *Bushell*, than set it in a *Candlesticke*; bury his *Talent*, rather than imploy it; or like the *Foxe*, had rather his *Tayle* should dragge upon the *Ground*, than the *Ape* should have a peece of it, to helpe his wants withall. Our *being* in this world is nothing but a meere *Dependency*: we stand in need of one anothers *perfections*: What is wanting at *Home*, must bee supplide from *Abroad*. But by reason of the great variety and dissimilitude of natures, and dispositions, the disproportion, and inequality of estates and cōditions, which are amongst

us, wee must so principle our selves, as that our carriage may be pleasing and acceptable to all men, to the intent, that *Love, Peace, and Charity* may be preserved. Our *Master* hath taught us that the *eye of a Serpent*, is an ornament in the *head of a Dove*. And therefore we may lawfully learne so to frame our own affections, that they may the better fasten upon others. There is no man but will willingly delight in him that is affected with those passions, whereunto himself is subject and inclined. *Experience* teacheth it, and *Reason* proveth it. The *Wolfe*, the *Tiger*, the *Lyon*, and the *Leopard*, are seldome at enmity with those of their owne kinde : *Similis*
Simili

Simili gaudet : Birds of a feather will flocke together. Alexander askt a Pirate, that was brought before him, how he durst be so bold, as infest the Seas, and interrupt the Trafficke and Commerce of men in such manner as he did: I doe Sir (answered he) with one Ship, but what your Majesty doth with a whole Navy: This reply of his so pleased Alexander, that he gave him presently both life and liberty, the similitude of action altered the King in his determination. Likenesse of manners, is likely in reason to draw liking with affection: whosoever therefore would esteeme himselfe within the bosome of his friend, he must be ware of every thing that may

Annal. lib
6.

cause either fraction, or division; and as neere as piety will permit him, conforme himselfe altogether to his *Motions*; love where he loveth; hate, where he hateth; and still follow the temperature of his humors. C. Caesar maintained his reputation with his grandfather *Tiberius*, by no means, but this: hee shadowed his cruell minde with subtile modesty; and shewed not discontent either for the *condemnation* of his *Mother*, or the banishment of his *Brethren*: *Pari habitu semper cum Tiberio, hand multum distantibus verbis*: he did imitate him in his apparell, in his words, in all things as neere as possibly hee could. But as this doth nourish *charity*, if well used,

so

so doth it foster flattery, if abused. He must not be obstinate, and inflexible either in his actions or discourse. *Fili, ne minitatis prudentia tua,* saith the mouth of *Wisdom*. Hee must not likewise bee too curious, and inquisitive; too vaporous, or imaginative; nor with *Cato*, be one of the *Antipodes* to tread opposite to the present world: He that reproveth every thing, shall finde himselfe hated, nothing amended. *Uteriora mirari, praesentia sequi sapientes decet,* (saith *Tacitus*) wise men must fit, and accommodate themselves to the state wherein they live, and howsoever they admire what is past, subscribe to what is present.

Pro. 3.5.

Hist. lib. 3.

Ovid. Pl.
Hip.

*Saturnus perit, perierunt &
sua iura:*

*Sub Jove nunc mundus,
iussa sequare Jovis.*

Saturne is dead,

his lawes are all decay'd:

Jove rules the world,

now Jove must be obey'd.

For frustra rixi & odium qua-
rere, dementia est: it is mad-
nesse in a man to kick against
a thorne, to strive against a
streame. If I see the day grow
clondy, and over-cast, I will
betimes withdraw my selfe
to shelter, and there remaine
till the storm be past; nor will
I greatly complain of the vi-
olence of the tempest, because
I know it may bee followed
with a worse. I often thinke
upon that rusticke, who ha-
ving blamed *Antigonus* whi-
lest

lest he lived, grew after some
tryall h^d of his *successor*, to
recant his *error*, and recount
his *crime*: and digging one
day in the Field, *Antigonum*
refodio, I seeke (said he) *An-*
tigonus againe.

The nature as of men that
have sicke bodies, so likewise
of the people in the crazednes
of their minds, possessed with
dislike and discontentment at
things present, is to imagine
that any thing, the vertue
whereof they nere commen-
ded, would helpe them: but
that most, which they least
have tryed. I will not suffer my
reason to be so captivated by
my sensuall appetite. If I fre-
quent with greatnesse, I will
take her as she is; and when I
cannot reforme her, I will by
no

Tac. Anna.
lib. 4.

no meanes be induced to provoke her: I will not brave her proceedings with presumptuous frowns; nor *humour* them where I ought not with servile fawnes; but with *M. Lepidus*, *Inter abruptam contumaciam, & deforme obsequium pergam iter ambitione & periculis vacuum*; I will chuse a path that is void of danger and ambition, and as farre discoasted from barbarous contumacie, as deformed obsequy. Where civil government, and lawfull discipline doe labour of contemperancy, *adulatio perinde anceps, nulla, ac si nimia*; it is as dangerous not to flatter at all, as to flatter too much. The courtier that goes about to raise himselfe a fortune, must never enter into

com.

omparison with his Prince; he must not question his advice, nor yet contest with his opinion. 'Tis a mild and modest carriage, which is pleasing & acceptable to the God of heaven, and to those whom he hath placed as Gods upon the earth. Kings are like lightning, they never hurt but where they find resistance.

Hee must not strive or contend to goe beyond him in apprehension, in judgement or conceit, but moderate his understanding, and somewhat abase the value & estimation of his worth; hee shall sayle with much more safety; and by a surer compasse, than those that shall do otherwise.

When Charles the first had the repulse at Algier in Africa
Ferdin-

Sir Walter
Raleigh.

Ferdinando Cortese, one of the bravest men that ever *Spaine* brought forth, offered to the *Emperor* to undergo the siege at his own charge; but he never lived good day after it; for they that envied his victories and Conquest of *Mexico* in the *West Indies*, were bold to stile his *Love* and *Liberality*, *pride* and *presumption*, and perswaded the *Emperour*, that *Cortese* sought to value himself above him; and to have it said, That what the *Emperour* could not, *Cortese* had effected, and was therefore consequently more worthy of the *Empire* than he that had it.

Portugall.
Hist.

Emanuel, K. of *Portugal*, having received a Letter frō the *Pope*, imparted the Contents thereof to *D. Lewes* of *Silve-*

ra,

ra, his principall *Secretary* of *Estate*, and willed him to frame an answer to it, himself would write another; and having afterward perused both, make choyce of which should like him best: he, proud that his penne should run the same carriere with the *Princes*, imployes in the composing of it all the Art and skill he had. The King having compared them, tore his owne; wherupon (though indeed too late) he did perceive his error and immediately withdrew himself from *Court*, complaining to his *Wife*, that through indiscretion & want of judgment, hee had utterly overthrowne himselfe and his estate; which was very true; for never after could the King endure

endure his presence. *Cardinal Wolsey's Ego & Rex meus*, was somewhat too sawcy.

But *Ruy Gomez* took a better course; for when *Charles* the 5. with whom he plaid for a great summe of money, upon the encounter of a favourable *Card*, swore by the life of his *Empresse*, (which was his ordinary oath,) that hee would win the game; though he were sure to make him lose it, rather than he would seem to deprive his *Soveraigne* of the pleasure of his expectation, gave up his hand, whereat the *Emperour* perceiving such of his Nobles as were by to smile, said nothing for the present; but afterwards demanding of them the reason of it, and understanding it, grew to
so

so great a liking of him for his discretion in that one point, that he made him *guardian* and *protector* of his sonne.

A Prince can seldome times endue to see his worth *checked* by an *homager*. Saul was mightily incensed against David; because the *Women* in their song, ascribed ten thousand unto him, and but one thousand to himselfe; *Et quid amplius præter regnum*; And what (said he) can be now lookt for but the *Kingdome*? They doe easily conceit that *great deserts* are alwayes attended on by *great desires*. Be therefore like the *Moone*, ascribe the splendour of all thy glory onely to that *Sun*. It is said of *Agricola*, that *nunquam in suam famam gestis*

1 Sam. 18.
8.

*gestis exultavit, ad authorem
& ducem, ut minister, fortunā
referrebat; ita virtute in obse-
quendo, verecundia in pradi-
cando extra invidiam, nec ex-
tra gloriam erat: Hee never
gloried in any thing he did to
his owne praise; but as an A-
gent, referred the good succes
of his fortune to him that did
imploy him; and so by his
vertue in obeying, his bashful-
nes in boasting, he freed him-
selfe from envy, and lost no
part of his deserved glory.*

*Service is no longer respe-
cted, than it may well be reco-
pensed; and therefore it is not
good for any man to reckon
upon more than his master
will willingly acknowledge.*

*Antonius primus overthrew
himselfe, and his whole house,*
by

by nothing else, than his over-
much glorying in his valiant
deedes. And Caesar could not
stand under the bigge-swolne
words of *Silvius*, who brag'd
that he alone had held his ar-
mie in obedience; and that it
would have been but ill with
Tiberius, if he and his legions
had gone minded to have left
him; *Destruit Caesar fortunam
suam, imparem, tanto merito
rebatur*, (saith *Tacitus*;) Ca-
sar imagined his fortune to
be overthrowne, and no way
equall to so great a merit.

Tacitus.

A proud and insolent car-
riage towards men of spirit,
can hardly compass any
thing, unlesse in some sort or
other he that useth it, be able
to overawe them.

Physicians may converse
with

with sick men, and cure them; but if their diseases be contagious, they will not easily adventure on the, lest in curing others, they should kill themselves. Vices are of the same nature, and *vicious persons* are alike as dangerous.

It is good therefore to deale with them a farre off, and not in such places where their fits are strongest; as with the *glutton* at a *banquet*, the *drunkard* at a *Taverne*, or the *lustfull Satyre* in a *house of brothelrie*.

Hee that walketh in the *Sun* shall be *tan'd*, and he that toucheth *pitch* shall be *defiled*: Or at least hee shall bee thought so. for the wise man saith, *All flesh will resort to their like*, and every man will

keepe

keepe company with such as
hee is himselfe. A man can
hardly converse with such as
are infected, and yet rest free
from al contagion. *Joseph* was
but a while in *Egypt*, yet hee
had learned to sweare by the
life of *Pharaoh*, *Exod. 34. 5.*
Augustus, being present at a
publike prize with his two
Daughters *Livia*, and *Julia*,
observed diligently what
company came to court them,
and perceived that grave *Se-
nators* talked with *Livia*, but
riotous and wanton *youthes*
with *Julia*, whereby he came
to discerne their severall hu-
mors, and inclinations; for
he was not ignorant that *cu-
stomes*, and *company* are *Con-
sen germanes*; and that *man-
ners*, & *meetings* for the most
part

SHELTON.

part sympathize together. It is a proverbe in *Italy* not so trite, as true :

*Dimmi, con chi tu vai,
Esapro quel, che fai.*

Tell me with whom
thou wonted art to goe,
And what thou doest,

I presently will know.

He that talketh much before his *Betters*, cannot but bee taxed of pride and arrogancie, weaknesse and indiscretion : and therefore it is best to speake briefly and to the point, or not at ail : either a *Phocion*, or a *Pythagorian*. In much talke there is much v-nity; and an open mouth is a *Purgatory* to the miser.

Loquacity is the fistula of the minde, ever running and almost incurable. A prating
Bar-

and

Barber
lans how
med, the
ly. Th
meet w
will no
es, pr
is noth
him lat
of Cre
in his
and m
mouth
hee ca
his br
other
To
ferion
temp
a bati
heigh
but p
built

Barber asking King Arche-
laus how he would be trim-
med, the King replied, *Silent-ly*. The Nightingale may
meet with a *Laconian*, that
will not let to tell her, *Vox*
ex, praterea nihil: That shee
is nothing else but voyce. Let
him labour therfore like those
of *Crete*, to shew more wit
in his discourse than words,
and not powre out of his
mouth a flood of the one, when
hee can hard'y wring out of
his braines a little drop of the
other.

Feltham
Resol.

To converse much with in-
feriours, as it breedeth con-
tempt, so it is an argument of
a base minde; as though the
height of his conceits were
but proportioned to the low-
built roose of their capacity,
wert

Tacitus.

wert thou a *King* it would
rob thee of thy Royall *Majesty*: who would reverence
thy sway when like *Nero*
thou shalt tavern out thy time
with wantons, triumph with
Minstrels in thy *Chariots* and
present thy selfe upon a com-
mon *Stage*, with the buskind
Tragedian and the *Panto-
mime*? but if those that be be-
neath us in estate, doe equall
us in quality, it may be done
without prejudice or dispa-
ragement. For as *Valerius*
said of *Metellus*, that when
being *Consull*, in requitall of
the love and kindnesse which
Quin. Calidius then *Tribune*
of the people had showne in
the repealing of his banisht
Father, he became an humble
sutor for him to the people for
the

the Pretorship, and stil'd him alwayes the Lord, and patron of his house and family, hee derogated nothing from the dignity either of his place or person; *Quia non humili, sed grato animo longè inferioris hominis maximo merito eximiam submittebat dignitatem*: It is not out of basenesse, but noblenes of spirit, that he submits his glory to the worth and worthinesse of an inferior.

To enter abruptly into company, though of equals, without some complement is meere rusticity; to depart without some courteous ceremony is uncivill, and favors of contempt.

To laugh over-profusely at any thing begets dislike; and

too much jesting, as it is a signe of lightnesse, so is it alwayes followed with dissention.

He that would please in doing it, must bee very carefull and respective.

He must not be too comical, nor too satyricall: the one is currish, the other clownish, and fater for a Smell-feast, than a man of gravity.

To bite at him that is in misery, is inhumanity; and he that snarles at such as are in favour, and authority, he doth barke against the moone, hurts himselfe, and will repent him of his rashnesse. *Fac etiarum, si acerba fuerint, apud prepotentes in longum memoria est;* saith Tacitus.

Tacit. An.
l.b. 5.

A bitter favour continues
some-

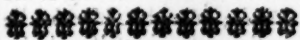
something long in a dainty palate; and a biting Jest is seldom forgotten by the mighty.

He that would please in his discourse, let him not urge a man to *speak* of any thing, in which he thinks he ne'r was *conversant*, but reduce him still to his own *Element*. It is the way to profit himselfe, and pleasure him. *Nemo vult latere quod didicit*; There is no man but delights to be *questioned* in his owne profession; he thinks hee hath obtained the fruits of his *labour*, when hee finds a meanes to publish his *Learning*: but then especially, when being moved by others, he may seeme to doe it without *ostentation*.

I will therefore never *talke*
D with

with a *Divine*, but of his *pre-
cepts*; with a *Physician*, but
of his *practise*; I will invite a
Souldier to relate of *Wars*; a
Sailor to recount his *stormes*.
I will enquire of a *Faulconer*
about his *Hawke*; of a *Hunts-
man* about his *Hounds*; and
as neere as I can, give no
man occasion to blush
at his owne *igno-
rance*.

Of



Of Almes and charitable Deedes.



Here is no way to that eternall happiness, that celestiall *Jerusalem*, the habitation of immortall *Cheerubins*, but either by contemplation, action, or repentance.

Hee that would willingly therefore attaine unto it, hee must of necessity labour to be one of those three whom *Christ* was said to love in the Gospel.

He must either sit with *Mary* continually at the feet of his *Saviour*, and feed his understanding with the seeing of

his *Workes*, the hearing of his *Words*; or with *Martha*, he must imploy himself wholly in cherishing the *poore*, in comforting the *stranger*: Or if he have been negligent in these, hee must with *Lazarus* arise out of the *Grave* of *sinne*, wherein the powers and faculties of his soule have layn putrifying for a time; and with a penitent and sorrowfull intention, repaire the ruines of his transgression.

To imitate the first, is to anticipate the joyes of blessednesse; and whilst wee live on *earth*, to command the *Heavens*: To follow the other, is the onely way to purchase the *Fee-simple* of whatsoever the *Lord* hath lent us, and to make our selves absolute *Patrons*

trons

trons of what before we were
but temporary *Guardians*.

To give, sounds nothing else
but *Gain*. S. Paul confirms
it, when speaking of the distri-
bution of those of *Macedo-
nia* and *Achaia*, towards the
poore *Saints* which were at
Jerusalem, he stiles it by the
name of *Fruit*. And in the 4.
Chapter to the *Philippians*,
vers. 17. *I desire not a gift;*
(saith he) *but I desire the fruit*
that may enlarge your account.

Rom. 15. 8.

Those that are *courteous*
and *tender-hearted* towards
others, *εὐδοκίᾳ καὶ ὁμιλίᾳ*, They
gratifie themselves, (saith the
mouth of *Truth*.) Hence is it
that in *Italy*, their ordinarie
forme of begging is, *fate ben-
per voy*, doe good for your
owne sakes.

Eph. 4. 32.

Mat. 14. 1.

Ioh. 4. 7.

The Lord that fed 5000. could alwayes have fed himselfe and his Disciples but he would bee *relieved* by the hands of women; that their *charity* towards him might be an occasion of benefit to themselves. And so it is with us; we please not the poore so much by our *giving*, as we doe profit our selves by their *receiving*.

Luk 19. 9

It is as hard for a rich man to enter into the *Kingdome* of *heaven*, as for a *Camel* to passe thorow the eye of a *Needle*. Let him follow therefore the counsell of our blessed *Saviour*, and purchase friends unto himselfe with the *Mammon* of iniquity; that when hee wants, they may receive him, not into a house of clay, but

but into an everlasting habitation.

If God have blest him with abundance; let him not cast how to enlarge his barnes, but repaire immediately to the bellies of such as are needy and oppressed with want, and make them the store-houses of his increase. Whatsoever is given in this kinde, it is not lost, but lent. The Lord himselfe stands bound both for the Use and Principall, and which is more than all; *Unum accipis, & centum das*; he receiveth one, but he repayes a hundred.

Let us not then be backward in our almes, but continually open-handed, and ready to give reliefe where we see occasion. *Mane semina semen tuum, & vespere non cesset manus*

tra, saith the Wiseman. Let us account that day as lost, whereon wee have not done some *charitable Deed*, and know that whatsoever our substance be we may afford a *Mite*,

He that sounds a *Trumpet* when he gives his *Almes*, he hath in that received his *Reward*. *Popular applause* was the thing he hoped for, and *that he hath*: God is not bound to any better *payment*; himselfe hath broken the *covenants*, and by the vanity of his *doing*, discharged him the *Debt*. Let us doe it therefore in such maner, as the *left hand* may not know what the *right hand* doth: *Concludamus Eleeemosynam in sinu pauperum*; Let us convey it closely into the

Ee 29.12.

the *bosome* of those that need it; and alwayes countenance the outward action with some inward pittie and compassion. *I wept (saide Job) with him that was in trouble, and my soule was heavy for the poore.*

Iob 30.25.

He that is truly mercifull, hee cannot chuse but *sympathize* with his distressed brother, and grone with him under the heaue burchen of his oppression. But as *Seneca* saith *Lachrymandum; non plorandum*; we may weepe, but we may not waile; *Imbecillis esse oculos scias, qui ad alienam lippitudinem, & ipsi suffunduntur.* Yet this peradventure would sound a great deale better in the mouth of a *Stoicke* than a *Christian*, who indeed hath been instructed o-

Lib. 2. de Clem. cap. 6.

Luk. 16. 6.

herwise, than to thinke that *mercy* could any way be allyed to *misery*, which is a maine and speciall principle in their doctrine. *Be ye mercifull*, said our *Saviour* to his *Disciples*, even as your father is mercifull.

If we observe the *Scriptures* we shall quickly finde, that *God* is never called the Father of *Power*, or the Father of *Knowledge*; but the Father of *Mercy* and *compassion* onely; to shew that such as are his children, must not so much affect similitude with him in the first, or in the second, as in the last. The Lord had three sons, *Lucifer*, *Adams*, and our *Saviour Christ*; the first aspired to his *Power*, and was therefore throwne downe from *Heaven*; the second to his

Know-

Knowledge, and was therfore deservedly driven out of Eden: The third did altogether imitate and follow him in his mercy; and by so doing, obtained an everlasting Inheritance. *Aske of me, and I will give thee the Nations for thy portion, and the ends of the earth for thy possession,* said the Lord to him, by the mouth, & in the person of his servant David. Whosoever would obtain the like, let him labour to doe the like. *Inveniſti patrem,* ſaith S. *Auguſtine,* *imitare patrem.* Let the goodnes of thy *workes* argue the greatneſſe of thy birth; and as thy Father is mercifull, ſo be thou.

The Eagle can know her chickens by their eyes; and God his children by their hands: If they

they be close-fisted, he takes them not for his. They must not have them *opened* onely, but *extended* likewise, and that to the full length, or hee reputes them but as *Bastards* and *degenerate Sonnes*, and will for ever disinherit them.

Iob 12.

But if this be too weake a motive to intice us, let us behold the Creatures: *interroga jumenta*; saith holy *Job* to *Sophar*, and the rest of those mercilesse and stony-hearted persons that were about him; Aske the *Beasts*, & they shall *teach* thee; the *Fowles* of the Heaven, and they shall *tell* thee; speak to the *Earth*, and it shall *shew* thee; or the *fishes* of the *Sea*, and they shall *declare* unto thee. If an *Elephant* do fall, the rest make haste to
raise

raise it: If a *Storke* grow old,
the young ones take care to
feed it: The *Eagle* eats not
her prey alone, but imparts it
to the *Birds* that follow her:
The *Dolphin*, if it meet with
men that are drowned in the
Sea, it brings them to the
shore. As for the *Earth*, be-
hold how liberall it is; of all
the *Fruites* and *commodities*
which it affords, it challen-
geth nothing for her own use,
but ministers all things whol-
ly unto shine. Fruit-bearing
Trees spend not all their sap
and moisture upon themselves
or the increase of their owne
magnitudes; but the princi-
pal or purer part is concocted
into some pleasat fruits, which
neither themselves nor their
yong springals ever come to
taste

taste of, but proffer thē to us,
 and being come to maturity,
 voluntarily let them fall at
 their *Masters feet*. Never did
 the *Olive* anoynt it selfe with
 the owne *Oyle*, nor the *Vine*
 make it selfe drunke with the
 own *Grapes*: the one spends
 it selfe to cōfort thy *Temples*,
 th'other to exhilarate thy *hea-
 vy heart*: the least p^{le} of grasse
 which thou treadest on, is able
 to afford instruction. Be not
 thou, whom *Nature* hath in-
 dued with *reason*, more un-
 kind to thy brother, than that
 senselesse *Element* is to thee.

Meats, if not well conco-
 cted in the ventricle, and af-
 terward distributed in equall
 quantity, according to the
 need and quality of the mem-
 bers, prove but offensive to
 the

stomacke, and the whole body; whereas otherwise, they feed the one, and comfort the other; and so doe riches to him that hath them; if he retaine them greedily, they hurt him; if he bestow them graciously, they purifie his soule, and cleanse it from what spots and blemishes soever it was polluted and defiled with.

Give of your substance to the poore (saith our Saviour Christ to the Pharisees) *and behold all things shall be cleane unto you.* And Daniels counsell to Nebuchadnezzar was, *Elemosynis peccata tua redime*, that he should repair his sins by righteousnesse and his iniquities by giving almes.

If Charity can worke such powerfull effects, let us not turne

Luk. 11, 41.

Chap. 4, 14.

Gen. 18. 2.
& 19. 1.

Ro. 12. 13.

turn our faces from the *poore*, nor stay till such as are in distresse doe come unto us, but like true wel-disposed *Christians*, that have a sensible feeling of one anothers wants, be alwaies ready, as holy *Abraham* and *Lot* were, to runne unto them.

For this is that same *εὐσυνείνησιν* *δικίαν*; that pursuing of *Hospitality*, whereunto Saint *Paul* so fervently exhorts us.

Let us not defer it till our last end. Doe good unto thy friend before thou die; and according to thy *meanes*, stretch out thy hand and give him.

The covetous man is like a *Christmas Box*, whatsoever is put into it, nothing can be taken out of it till it be broken: He soaketh up the waters like

Spring
come
his Ir
yeeld
he ha
W
man
he go
goods
thou
them
The
a Ca
suffe
that
dark
vou
H
goo
wh
but
ha
ba

Sponge, and till death doth come and squeeze him with his *Iron graspe*, hee will not yeeld one drop of that which he hath received,

What thanks is there for a man to put off his *clothes* whē he goeth to *bed*? to give thy *goods* to charitable uses when thou canst no longer hold them, is not praise-worthy. The *Almes* of a man is like a *Candle* that giveth *light*; it suffereth not the *soule* of him that useth it to come into *darknesse*, but keeps his favour as the apple of the eye.

Hee that bestowes not his *goods* till then, hee hath *eyes*, when he departs from hence, but they are *behind* him; he hath a *Candle*, but at his *backe*: His owne shadow is greater

greater than that narrow path, and so obscures it, hee cannot possibly discern it.

Besides, we must so order it, that the good may sooner bee relieved than the bad, a Christian before a Turke, a Saint before a Sinner. Who would not condemne the Sower, that should cast his seed either upon stones, where it would wither; or among the Thornes where it would be choaked; and little, or none upon the Good grounds which would bring forth fruit in great abundance and for every graine returne an hundred?

Last of all we must observe their necessities, and not deferre the salve to putrifie the soare; nor keepe backe the portion to indanger the Patient.

A

A pen
more
after.

The
their
londan
om fin
ny; b
upon
again
time:
Feed
the P
and a
that p
make
they
stead
word
prece
sell, R
to th
Tenn

A penny given now may doe more good than a pound hereafter.

There are some that order their distributions by a *Kalendar*, and thinke it a *notorious sin* to give the poore a penny; but upon an *Easter-Eve*; upon a *Communion-Day*; or against some extraordinary time: Some againe that doe Feed them, but alas! it is as the Proverbe saith, with a *bit* and a *knocke*: Other some be that put it to their lips, but make the scape for it, before they have it. Some againe instead of *almes* give them good words, as if men could eate precepts, and drink good counsell. Rich men doe good turns to themselves as they play at *Tenise*, tossing the *Ball* to him

him that will tesse it to them againe; seldome to the *Poore*, for they are not able to bandy it backe againe: *Pride cuts*, and *Ryot shuffles*; but betwixt them both, they deale the *Poore* a bad *Game*. All these are barbarous and inhumane courses, such as become not the birth and breeding of a *Christian*.

I will not therefore delay my *Almes*, as moved thereto by any side-respects; nor will I neglect to put my *Oyle* into the *Lampe*, till such time as I have occasion to use the *light*.

I will not, like the rich man in the Gospel, cry out, *Quid faciam*, what shall I doe, by reason of my *store*; when hee that is stored with nothing but with want of *store*, cries out,

Luk. 12. 17

ch
out, *Q*
kinde,
red, I v
Savio
I come
be abl
of my
the
If n
fall in
bath,
to run
Wha
sary, n
and c
from
in wh

R
B
fl

out, *Quid faciam*, in another kinde. If my hand bee withered, I will intreat my blessed Saviour to restore it, that when I come into the Temple, I may be able to plucke my gift out of my bosome, and lay it on the Altar.

Mat. 12. 9.

If my neighbours sheep doe fall into a Pit upon the Sabbath, I will make no scruple to run to take it, and lift it out. Whatsoever is good & necessary, may be done at any time, and that without derogation from the holinesse of the day in which it is done.

Mat. 12. 11.

*rivos deducere nulla
Religio vetuit,
Balantumve greges
fluvio mersare salubri.*

Virg. Geo.
lib. 1.

Saith

Saith the Poet. The Pontificall Law forbade the people to wash their Flockes upon a Festivall; yet was it done without any offence to cure them of the Scab. It was not lawfull for them to labour in a New River, yet might they cleanse and deduce the Old. And by the holy Law of God, was every man strictly prohibited, not to worke at all upon the seventh Day, but to keepe it holy to the Holy one, and yet Priests did both cut their wood, and kindle their fire on the Sabbath:

*Festis quadam exercere diebus
Fas, & jura sinunt.*

To omit the performance therfore of those things, which besides their own goodnesse, are by circumstance made necessary,

ch
cessary,
the Co
more of
Religio
taught
example
wayes
sacri
ho

cessary, for feare of breaking
the *Commandement*, hath
more of *superstition* in it, than
Religion. The *Lord* hath
taught us both by *precept*, and
example, that *Mercy* is al-
ways to be presented before
sacrifice; and a *helping*
hand before *burnt*
offering.

of



*Of Respect and Re-
verence.*

Is not with *Vertue*, as with worldly *Princes*; her *Pride* consists not in her *Plumes*, nor the *glory* of her *State* in the *greatnesse* of her *traine*. She needs no outward *Pompe* to procure *respect*. Her very *countenance* is so full of *Majesty*, that it commandeth *admiration* in the *hearts* of all men. *Kings* have adored her in her *infancy*, and laid the *Ensignes* of their *Soveraigntie* at her feet, even when shee lay but in a *Manger*. She hath
rid

rid as g
great a
an *Affe*
quering
Tyrant.
she was
to subm
in the
sence. C
perious
Sunne,
his cov
to bee i
rage. T
gaze he
Leopara
with lo
Beauty
tion, th
have str
the hear
conspire
they ha

rid as gloriously, and with as great applaude in triumph on an *Asse*, as ever did any conquering *Cesar* in a *Chariot*. *Tyrants* have *veyled* when she was by, and been content to submit their *Royalty* within the compasse of her *Presence*. One word from her imperious mouth, hath staid the *Sunne*, even in the swiftest of his *course*, and made the *Seas* to bee silent in their greatest *rage*. The *Lion* hath stood to gaze her in the face; and the *Leopard* hath forgot his prey with looking on her. Her *Beauty* hath amazed *Damnation*, the very *glances* of it, have stricke such terrour in the hearts of those that have conspired her overthrow, that they have seemed unmindfull

E of

of their wicked resolution, and in an instant altered their intention. Honour attends both her, and hers, and dutifull observance stirres not a jot from their elbow.

Tit. Livius.

The Romans at their *Floral* sports, were all ashamed, as long as *Portius Cato* sate amongst them, to have their mimike Wenches strip themselves according to their ancient Custome; seeming to attribute more Maiesty particularly unto him, than they would Challenge universally to themselves. Yet were his meares but meane, and his *Retinue* small. all things in his House for use, nothing for ostentation; his authority amongst them not so great as to exact that grace, he led a life

most

most
doubt
ambition
cestor
descent
of his
riage
purch
no fri
did h
his fo
for F
hand
his he
outw
respec
'twas
that a
indee
well a
that v
expre
thy C

most private, and retired; and doublelocked his doors upon *ambition*; no *statues* of his *ancestors*, no *monuments* of his *descent*; himself the only *Image* of his *Fathers Family*; his *carriage* not so pleasing, as to purchase *Reverence*; he was no friend to *Affection*, nor did he care for being *popular*; his *forehead* was not a throne for *Flattery*, nor could his *hands* applaud that which his *heart* disliked. Lastly, no outward *circumstance* to force respect upon a *Multitude*; 'twas nothing but his virtue that amazed them; which was indeed so absolute in him, so well acknowledged by them, that whosoever would have exprest an honest and worthy *Citizen*, hee did define

him by the name of *Cato*.

Tit. Livius.

Scipio that Worthy Conquerour of *Africa*, when certaine *Pirates* were come from far to *visite* him at a *Village* where he lay, stood first upon his *guard*, and laboured to *repell* them, but when they had assured him that their coming was not to *diminish* his *Wealth*, but to *admire* his *worth*, and had intreated him they might presume to approach in to his presence, and have a view of his person, he let them in; and immediately they went, and *worshipped* the *posts* and *pillars* of his *Gates*, as if his house had beene the *harbor* of some sacred *Deity*: And having laid their *gifts* and *presents* at his *Threshold*, ran hastily to his *hands*, and
kissed

kissed
ver-
great
ned
V
Prim
all th
addit
like
mini
tionis
saith
gell
what
Sm
decen
by th
many
few
So
her, t
strict
to we

kissed them; which done, over-joyed, as it were with so great a happinesse, they returned home.

Where is the *King*, the *Prince*, or the *Dictator*, with all their swelling *Titles* and *additions*, that can boast the like? *Delapsa cælo sidera hominibus si se offerant, venerationis amplius non recipient*, saith *Valerius*. Should an *Angel* descend from *Heaven*, what could he hope for more?

Valerius.

Simplicity is honoured by *decent*; the *Dove* is worshipt by the *Dragon*; *Vertue* hath many *Favourers*, though but few *Followers*.

Some are content to wooe her, that, by reason of the strictnesse of her life, are loth to wed her. The proudest will

not let to praise her, and the profaneſt will not willingly diſpleaſe her. Hell is no longer jaw-falne, when ſhe is by; and Cerberus is tong-tyed in her preſence.

Tacitus.

There are none ſo deſperately bent upon miſchiefe, but will forbear their malice in the ſight of ſome. The *Lyon* will not alwayes ſtretch forth his *clawes*; nor will the *Serpent* continually thruſt out his *ſting*. Tis ſaid of *Tiberius*, that whileſt *Augustus* ru'd; he was no way tainted in his reputation; and that while *Drusus* and *Germanicus* were alive, he was content, the better to maintain a good opinion of himſelfe in the hearts of the people, to ſaine thoſe virtues which he wanted. *Idem* (ſaith

(saith Tacitus) *inter bona, malaq; mixtus, incolumi matre*: he was both gall and honey, a Rose upon a Thorne, till his Mother was removed: and as long as he did either love or feare *Sejanus*, though he were taxed for his cruelty, hee was not noted for his luxury. But after he had got himselfe out of the reach of contradiction and controlement, there was no fact in which hee was not faulty, no crime to which hee was not accessary. *Qui scire posses aut ingenium noscere, dum atas, meus, magister prohibebant?* saith *Simo* to his servant, speaking of his son.

The disposition of a man is hardly known till he be out of check. He never shews himself in his own likeness, till he be

*Ter. in And.
4th. 1. Sc.
1.*

freed from forced respect ; and then his will inclines most often to the worse.

Let the *Gardiner* lay aside his *knife* , and his *plants* will riot in their growth.

Hence was it that *Scipio Nasica* would not consent to the overthrow of *Carthage* ; *Ne ablato metu amula urbis, luxuriari Romanorum felicitas inciperet* ; lest *Rome* deprived of her *Competitor* , should surfeit in her happiness.

These latter ages are corrupted and depraved. *Goodnes* is seldome entertained, but upō *constraint*. It is a rare thing to finde *goodnesse* in *greatnesse*. The time hath bin, she could have lodged her selfe without a *Harbinger*. *Mortals* contended only for her company ;
and

and grew proud of nothing
more than of *her presence*. *Im-*
probity was thought a won-
der; *Sinister dealing* was like
an *Owle* among the *birds* at
noone.

*Sed genus hoc vivo
jam decreſcebat Homero.*

But alas! the *tares* have o-
vergrowne the *Corne*: the
venemous weede hath eaten
out the wholsome *herbe*.

The *Earth* produceth no-
thing but stinking *Hemlocke*,
bitter *Wormwood*, and unsa-
voury *Rue*. *Simplicity* lyes
bed-rid in the world, *Sincer-*
ity drawes neer her *funerals*.
The *Cynicke* may goe out
with his *Lanthorn*, but repent
him of his *Labour*, before hee
finde a man according to his
minde.

*Rari quippe boni numero
vix sunt totidem quot
Thebarum porta:
vel divitis ostia Nili.*

Good men are scarce,
no age so many brings,
As *Thebes* hath gates,
or wealthy *Nile* hath springs.

It was a capitall offence in
former times, for a yong man
not to rise up and reverence
his elder. But now, if a friend
forswears not the thing which
was committed to his trust;
if hee restore it as hee had it,
when hee might easily have
detained it;

*Prodigiosa fides,
& Tusci digna libellis,
Quaeque coronata
lustrari debeat agna.*

His faith is counted as a *Pro-*
digie;

digie; Terras astraa reliquit,
The world is become a *Tum-*
bler: the *Head* of it is in the
Earth, whilst the *heeles* of it
are capring in the *Ayre*.

Not to be poore, is monstrous,
and to be pure, is meerly omi-
nous. *Omnia religiosa nunc ri-*
dentur; he that makes consci-
ence of his waies, is accounted
one of *God Almightyes* fools.
we are all (in effect) become
Comædians in *Religion*: and
while we act in gesture and
voyce *Theologicall* vertues, in
all the courses of our lives we
renounce our *persons* and the
parts wee play. For *Charity,*
Justice & Truth have but their
being in *terms* like the Philo-
sophers. *Materia prima, Reli-*
gion & the Truth therof be in
every man's mouth, yea in the
discourse

Sir Walter
Raleigh.

discourse of every woman, who, for the greatest number, are but *Idols* of vanity: what is this other than an *universal dissimulation*? wee proteste that wee know *God*, but by workes wee deny him; and herein we goe not so farre as the divels themselves, for they know him better than we do. *Perfection* is a *Changeling*; *Uprightnesse* fades like an abortive *Embrio*.

There are few that abstain from *vice* more for the love of *Vertue*, than for the feare of *punishment*. All things are utterly inverted. Whatsoever is not irregular, is counted so: nor is there any hope it should be otherwise.

Children can neither heare nor see, either at *home* or *abroad*,

broad, but that which is altogether unlawfull and unmeet. Besides the frowardnesse of their owne nature, they have within doores the precept of their parents to instruct them, their example to encourage them; and for the subject of their imitation abroad;

Catilinam

*Quocunque in populo videant,
quocunque sub axe:*

*Sed ne Brutus, erit Bruti
nec avunculus usquam.*

A *Russian* may they
see at any time,

In every County
under every Clime :

But not a *Brutus*
treads upon the ground,

Nor can *Brutes* Uncle
any where be found.

Men are curious to cleanse
their

their houses both of dirt, and
dust against the coming of
their friend; but care not to see
thē hung with *vices* in the pre-
sence of their child. *Reverence*
is wanting, where it should
most bee showne. How is it
possible the daughter should
be chaste, that cannot reckon
up the adulteries of her Mo-
ther, though she be never so
well in breath, without a do-
zen stops, and intermissions at
the least? Such as are cōscious
to these faults in others cānot
but bee culpable of them in
thēselves. The hearing of thē
told begets a willingnes to try
them; the seeing of them done
a wilfulnes to doe them. Ma-
ny presume upon their Chil-
drens indiscretion, and do un-
lawfully in their sight, because
them-

themselves are perswaded ,
they have not wit enough to
discerne it. But alas ! they are
mistaken in their *ciphers*, they
erre in their accounts. The son
will not let, when he is come
to yeeres, to doe that in his
fathers sight, which his father
before would not forbear in
his. And with what face shall
he reprove him ?

Loripedem rectus derideat ?

Aethiopem albus ?

The crooked Wretch

must not upbraide the lame,
Nor must the Moore,
the tawny Indian blame.

It is injustice to looke for
Reverence and *Respect* from
others, when wee neglect to
shew it towards others.

There are few but desire it,
though they know not how

to deserve it. I will therefore esteeme of *men*, as *men* esteem of *coyne*, and value them, not so much according to their owne *worth*, as according to what they *goe for*.

I had rather give them a little too much, than come short of that which is their desert.

I will doe by *Ceremonies* and *Complements*, as the Tailor by his clothes, who cuts them out with advantage alwaies, rather than otherwise; yet not so far beyond all measure and proportion, as that when he is to make a *sleeve*, it should fall out to be a *cloake*, or a *mantle*.

I will be wary how I *reuerence* a man before his equall or superior, lest I purchase envie to him, and hatred to my selfe.

Tibe-

T
that
whil
Sena
his c
tion
but h
with
their
mina
May
the f
If
her f
must
her p
mana
imita
Mak
verni
shew
their
a *Ma*
his m

Tiberius could not endure that any should be revered whilst himselfe was by. The *Senate* had decreed to grace his *Mother* with fresh additions of honour to her *style*: but he perceiving it, laboured with wise pretexts to divert their minds from that determination. The rising of her *Majesty*, made him misdoubt the setting of his owne.

Tacitus.

If greatnesse will maintaine her state with gravity, shee must not be too prodigall of her presence. A *Prince*, in the managing of his subjects, must imitate the wisdom of his *Maker*, in the tutoring & governing of the world: he must shew himselfe but seldome in their sight; and never but with a *Majesty* correspondent to his might. The

The King of *Bornye* never speakes but to his *Wife*, and *Children*; if occasion of enter-course be offered him witho-ther, he causeth a Gentleman to speake unto them through a hole, holding a Trunke in his mouth, through which he doth convey his answer to their cares, as he did, not long agoe, to the *Embassadour* of *Spaine*.

Comines. There are some *Noblemen* in *France*, that are hardly of *four nobles Rent*, that glory in saying, *speake to my servants*, thinking thereby to imitate great Princes; but I have often seen their servants so make their profit of them, that their folly hath open'y appeared to the World.

This is somewhat too much affected.

affected. Howsoever, though
Majestati majore longinquo
reverentia; *Majesty* the more
 retyred, the more admired.

The *Sunne* is seldome loo-
 ked upon by any; but a Co-
 met is the amazing object of
 every eye.

Men are by Nature most
 ambitious, and withall pre-
 sumptuous. It is hard for a
 King to free his dignity from
 the danger of popular con-
 tempt.

If the *Lyon* doe but smile,
 the *Ape* is ready to pluck him
 by the Beard. But were their
 mindes a little better seasoned
 with the rules and principles
 of vertue, they would bee
 more re pective.

There is in *Kings* and *Ma-*
gistrates a sacred *Deity*; their
 Title

Title and claime is in the best tenure, they have it in *capite* even from *God* alone, not from *Prince* or *people*: By *me Kings* *raigne* and *Princes* decree justice, (saith the spirit of truth:) I say, to deny that honour, and that reverence to their person, which their place exacts, is *Sacriledge*.

The *Censors* branded a Citizen of *Rome*, with the mark of infamy, and degraded him from his order, for having yawnd a little too lowde in their presence. It was not lawfull for a man to laugh in the *Senate* of the *Arcopagites*. And *Vestius* was executed without processe, because he rose not to doe his duty to the *Tribune*, as he past along. It is the part of a *beast* to grow respect.

respectlesse of *Authority*; and it is the property of a *blocke* to be void of *Reverence*.

There are some that thinke to make themselves esteemed by an affected *Carriage*; and are perswaded that an *austere*, and *supercilious looke*, is the only way to *work* it; but their imagination moves not in her proper *sphere*: Their thoughts are *excentricke*: Their opinion is *extravagant*.

The *Asse* may cloath his shoulders with the *Lyons Skin*, but howsoever he conceit, hee cannot affright the *woods*; his *weaknesse* will at length be thoroughly discovered, and his *Hide* must pay the forfeiture of his *unadvised error*.

Of



Of Gifts, and Benefits.



O say there were nothing so sure a mans own, as what hee gives, in the hearing of some miserable *Usurer*, that makes his gold his *God*, his *Counting-house* his *shrine*, would peradventure beget no more *believe* than an affected *Paradox*: but with such as are truly *generous*, and dote not on the burnisht out-side of such *glistring* clay, it is embraced as an *accepted opinion*. Hence was it, that *Rabirius* bringing *M. Anthony*

thony
him, v
nerals
cry ou
habeo
soever
is min

Al
being
would
that g
to so n
(answ
give:
and a
numb

The
porte
tius, c
Bu
gratit
bals m
pectat

thony upon the Stage, makes him, when he beheld the funerals of his best fortunes, to cry out upon the Scene ; *Hoc habeo quodcunque dedi*: Whatsoever I have given, that still is mine.

Alphonfus King of Sicily, being demanded what hee would reserve for himselfe, that gave away so many things to so many : Even those things (answered hee) which I doe give : For whatsoever is over and above, I deeme not in the number of what is mine.

The like hath *Xenophon* reported of his *Cyrus* ; and *Cur- tius*, of his *Alexander*.

But that the barbarous ingratitude of inhumane Canibals may not frustrate our expectation in this point, we must have

Xenophon.
Q. Curtius.

Felthams
Resolves.

have a continuall care, that our *liberalities* and *presents*, be still accompanied, and ordered with discretion. He that where he shuld not gives too much, shall where he would, have too little to give: 'Twas a witty reason of *Diogenes*, why he asked a half penny of the *thrifty man*, and a pound of the *Prodigall*: The first he said, might give him often, but the other ere long would have none to give him. *Est modus in dando, &c.* there are certain bounds to be observed in the disposition of our gifts, we must looke that wee doe not dispose of another mans gifts, but *honour* the Lord with our owne *substance*. The *Devell* would give all the *World* to our *Saviour* (a liberall gift, but

but of
And
would
a bound
of the
give,
multitu
done
chance
heedl
Hen
ver en
rewar
there
what
himse
thank
ing it
of me
so rea
train
great
jects.

but out of Gods Exchequer :) And Alexander the VI. would give America to Spain, a bounteous largesse, but out of the Indians Freehold. To give, is not an easie and tumultuary action: It must be done with choice, and not by chance; wisely and warily, not heedlessly, and hastily.

Henry the seventh could never endure any mediation in rewarding his servants, and therein exceeding wise, for whatsoever himseife gave, he himseife received backe the thanks and the love, knowing it well, that the affections of men (purchased by nothing so readily as by benefits) were traines that better became great Kings than great subjects.

Sir Walter
Rawleigh.

It is a passage full of dangerous encounters, and which cannot bee avoided but with advise and caution.

Lewes the 11. was very liberall, he gave to Clothier his *Physitian* in five months space 54000. Crownes, besides the *Bishopricke* of *Amiens* to his *Nephew*, and conferred divers *Offices* and *Lands* upon him and his friends; but this was done more for feare than love, and therefore cannot be called *bounty*. *Wisdom*e will either give to such as are already good; or at least to such as may in time be made so. After a long and ripe deliberation, she will chuse the worthiest.

Her bosome is open, but not loose; much may come out of it, nothing fall. Her *Bounty*, though

Comines
pag. 210.

thor
nor
to t
pay
cour
To
onel
talia
to se
to so
nor
want
sees
such,
what
yet o
urge
cepta
fers.
silents
fession
ere;
their

though it walke; it wanders
 not. She endeavours her selfe
 to this man; she seekes to re-
 pay that same man. She suc-
 cours one, shee pities another.
 To some she gives, to some she
 onely offers; yet not like an I-
 talianated Courtier, that hates
 to see his kindnes entertained;
 to some again she never offers
 nor gives, although their
 wants require it, because she
 sees their own improvidence is
 such, they will not let to want
 what-ere she give them; and
 yet other-some she will both
 urge and presse to a kinde ac-
 ceptance of her willing prof-
 fers. *Multi* (saith *Tacitus*)
silentium & paupertatem con-
fessioni & beneficio preposu-
ero; Many had rather endure
 their poverty with silence, than

Tacitus.

by publishing their wants, receive reliefe. *Serò dedit, qui roganti dedit*: Those benefits are slow of foot, that come not till I call them.

To *aske*, is a thing both troublesome and wearisome; it is a word that lyes heavily on the tongue, and cannot wel be uttered, but with a bashfull & dejected countenance. I will strive therefore to meet my friend in his wishes, if I cannot prevent him. *Archesilaus* had no sooner discovered the cloaked wants of his decayed associate, but presently hee conveyed a sum of money, in very close and secret manner, under his pillow, that hee might seeme rather to finde, than to receive that which he stood in need of, & was ashamed to aske.

Meat,

Meat though but *meane*, is alwaies comfortable, when the *stomacke* of the patient is prepared to receive it; and *water* ministred in season, doth work oftentimes as powerfull an effect for the recovery of the diseased, as a more costly receipt.

It is the manner of the *giving*, that lends a glorious lustre to the *gift*. That comes not *gratis*, which is purchast by importunacie and violent intreaty. There can be nothing more over-bought, than that which cost us the price of so many long-winded prayers, and tedious supplications.

The *grace* of a deed consists in the *willingnesse* of him that doth it; which cannot well be argued, but by his *forwardnes*

to doe it. To hold the minde of a man in suspence, is but to torture it betwixt hope and feare: such as can temporize with mens expectancies, and promise any thing for present satisfaction sake, are not of my garbe.

A χάρις ἀβυσσὸς ἀχάρις χάρις. The Graces are all of them youthfull *Virgines*, very nimble in their Motion, and full of Spirit. They are not paced either like the Crab or Snail. No Gout is in their feet, no Palse in their hands. Their words are full of refreshing; their countenance is joviall, & like the highest heavens, alwaies without clouds: neither their tongues nor their eyes, were ever taught how to equivocate. They beare a-
bout

bout no faces but their owne. If at any time they appeare either *masked* or *disguised*, it is by their *keepers* enforcing, not of their owne choosing. They are false into the hands of some broking *Pander*, that seekes by his malicious practices to deprave their *breeding*, to corrupt their *blood*. Of themselves they are *ingenuous*, and no way tainted with any *base* or *servile* *References*. Hee that is willing to bee principled and instructed by them, shall learn that what hee *gives*, hee must *give* freely; for to stick as this were to detract from the grace of his *munificence*; and that when he *gives*, hee must not think on what he shall *receive*; for this were fordid and

mechanicall, and of it selfe
sufficient to dim the glosse
and glory of his *Action*.

It is the property of an *Usurer*, not to let out his mony
but for *interest*; and of his
griping *Scribe*, not to doe any
man a pleasure, till he be sure
of some *consideration*.

Hee that will *give* aright,
must never think of *gain*. The
profit and commodity which
proceeds from hence, must
come unlookt for, and when
the thing that causeth it, is
clean out of the mind of him
that did it.

Munera magna mihi mittis,

sed mittis in hamo:

Et piscatorem

piscis amare potest?

Thou sendst me gifts,
but such as baits doe prove:
And

And can the Fish,
think it thou the fisher love?

He must order his presents
in such manner, that they may
be the better welcome, and
the more esteemed; because
they come in convenient time
and to serve his turn to whom
they are directed.

I prize not the love & friend-
ship of a *Chirurgian*, who ha-
ving notice of my hurts, doth
notwithstanding foreflow his
comming, till my wounds bee
either past recovery, or at least
recovered by some other.

Hee must beware that his
gifts be not a charge and bur-
then to his friend, rather than
otherwise; and that hee doe
not hurt, when he intends to
heale.

He must not send him that

F 5

which

which is superfluous and of little use.

It were senselesse oversight in any man to present a maymed *Cripple* with a *Corset*, a strong-limb'd *Souldier* with a *crutch*, a *Thresher* with a *book*, a *Student* with a *Flaile*.

There must of necessity be alwaies some even correspondence betweene the gift, and the parties abilities to whom it is given.

Parvum parva decet. Offer a *Beggar* gold, he thinks you mocke him; give him a penny, he repaies your thanks. He must likewise beware, that while he labors to send him that which may be pleasing and acceptable, he doe not send him that which may upbraid him with any weaknesse or infirmity.

To

To proffer *Wine* to one that is *intemperate*, or a *patience* to him that is of a *sicke* and *crazie* constitution, would hardly peradventure bee taken in good part.

It is no gift, but a reproach, in which the *Recoiuer* may acknowledge his *defects*. Hee that would interest and estate himselfe upon some long-intended *Travaile* in the remembrance of his *Friend*, must looke that the *memorials* which he leaves behinde him at his *departure*, be both *necessary* and *durable*.

There are a great many, that thinke no longer on the *giver*, than they have occasion to use his *gifts*; their braines are subject to the *Symptomes* of a dangerous *Lethargie*; they

they can no sooner receive a *benefit*, but sudden'y they forget it; their eye alone is their *heart's* intelligence: They are like a *glasse* that represents no *object* longer than it stands before it.

For such therefore we must seeke out that which may be lasting and of some continuance; the sight whereof may stil inculcate the countenance of the Author. *Extet, hæreat amico meo, & convivat*: Let it be such as may cleave as close unto him as his *flirt*, and continually both *bed* and *boord* with him.

But he that would not lose the *benefit* of his *bounty*, must above all, take heed he make not himselfe the Trumpet of his owne *Benevolence*,

It

It is the basest degree of basenesse, to enter our *liberalities* upon record; or in a *Kalendar* to register the *dayes* of our good deeds. It is for *tribolary Empiricks*, to stage themselves in the Market, and recount their *Cures*.

A friend of *Casars* had preserved a certain man from the Tyranny of that *Triumvirall proscription*, whom afterward he enforced to exclaime, *Redde me Casari*; Prethee restore me backe againe to *Cesar*; I had rather undergoe a thousand deaths, than be thus continually upbraided by thee for my life. *Lacerat animum, & premit frequens meritorum commemoratio*: The frequent commemoration of a *Benefit*, doth racke the minde of

Tacitus.

of him that did receive it.

To entertaine a man with
faire assurances, and *deep en-*
gagements, of our word and
promises till such time as our
owne turnes are served, and
then to search occasions of
dislike, may well savour of
much *subtily*, but hath no
smacke at all of any *sincerity*.

Sir Walter
Rawleigh.

How many *servants* did Hen-
ry the 8. in haste *advance*; but
for what *verue* no man could
suspect; and with the *change*
of his *fancy* *ruined* againe, no
man knowing for what *of-*
fence? To how many others of
more desert, gave he abundance
of *Flowres*, from whence to
gather *hony*, and in the end of
harvest, burnt the in the hive.
Here is *policy* without *justice*,
a *Serpent* without a *Dove*. A
sudden

suddē change in him that hath a long time estranged himself from our acquaintance, may minister us just occasion to suspect the soundnesse and sincerenesse of his affection.

Fronti nulla fides, every mans looks is not the map of his true meaning. The Syrens song is the Sailors wrack; the Fowlers whistle, the Birds death; and the wholesome baite is the Fishers bane.

The Wolfe hath made him a cassocke of a Weathers skin, and thinkes that under the habit of this disguise, he may passe without feare, or danger of discoverie, and conceale the loathed brood of his adulterate Thoughts: but let him that loves his owne security, ascribe no credit

credit to the words of *Darius* be they never so sententious: a man may easily be prodigal of that which costs him little; *Latet anguis in herba*; There is a *Canker* often in a *Rose*; and every *kindnes* is not to be construed as the *prognosticke* of an *ingenuous love*.

There is no *Labyrinth* more intricate than the *minde* of *man*; it is so full of angles, by-passages, and crosse conveyances, that the wisest and nimblest apprehension cannot but lose it selfe in seeking out the *Centre*.

His actions that should direct us, are oftentimes disguised as strangely as his words; he gives them that outward dye, which he thinkes fittest for the closer effecting of his inten-

intended projects and designs.
Eutrapelus shall serve me for
an instance to verifie the truth
of this assertion :

*cuicunq; nocere volebat,
Vestimenta dabat pretiosa,*
saith the Poet.

If he to mischief
any did intend,
To him still precious
garments would he send.

It was somewhat a costly and
unusuall kinde of proceeding,
yet such as brought to passe
his purpose without discove-
ry, and gave his expectation
that contentment which it
lookt for.

The like hath been the pra-
ctice of those inhumane Ty-
rants, that heretofore have
made the very earth to groane
under the heaue burthen of
their

their *cruelty*. For when once they beganne to distaste the power and greatnesse whereunto they had advanced their *Favourites*, considering they durst not (for feare of popular *detraktion*) openly worke their overthrow, they laboured to increase the flame of their *Ambition*, by gracing them more and more with all the *dignities* and *honours* that they could, to the intent that having puffed them up with *pride* and *insolence*, they might the better worke them to a neglect of their *dependencie*, and make them slide into *contempt*, or some other more capitall *inconvenience*, whereby afterwards they might have juster title to *oppresse* them.

Many there are, quos infidi-

osa

ofatra
provis
woful
wrack
deceit
may g
tenan
truth
mitia
pensif
quens
vellet
them
least
Ne
kisses
notw
faith
noth
Li
by a
facti
care

of a tranquillitate proveſtos, im-
 provisus turbo perculit; whose
 wofull and unexpected ship-
 wracke, after a long, but yet
 deceitfull and deluding calme
 may give authority and coun-
 tenance to this undoubted
 truth. It is reported of Do-
 mitian, that, *Eum semper in-
 pensissime se diligere simulabat,
 quem maxime interemptum
 vellet*; he would seem to love
 them most, whom he wished
 least should live.

Nero dismissed Seneca with
 kisses & imbracements, when
 notwithstanding those his
 faithlesse flatteries, he minded
 nothing but his death.

Livius Drusus was accused
 by a feigned friend to bee a
 factions noveller: Caesar gave
 care to his inditement, yet ne-
 ver-

verthelesse invested him with the *Pratorship*, invited him to his Table: he did so colour his displeasure, that he neither seemed estranged from him in countenance, nor changed in words; and when hee might have stayed the slippery footing of his youthfull rashnes, he chose rather to see him fall by his improvidence. *Ira que tegitur, nocet*; saith the *Tragedian*: the slowest barker, is the surest biter:

*Sen. Med.
Act. 2.*

Val. Max.

Crudelitatis horridus habitus, truculenta facies, violentus spiritus, vox terribilis. Let cruelty looke and speake like it selfe, and I shall be warned to avoid it. *Tamurlane* his bloody Tents made open profession what his meaning was, but where cruelty
and

and craft are coupled together, *Venite, sapienter opprimamus eum*: they will be cruell in oppressing, yet they will do it wisely: where *Subtilty* is ingenious to invent, *Cruelty* barbarous to execute; where *Subtilty* giveth counsell, *Cruelty* giveth the stroak, where *Subtilty* hideth the knife, *Cruelty* cutteth the throat: where *Cruelty* and *Subtilty*, like *Simcon* and *Levi*, sisters in evill, are combined and confederate to bring to passe, how fearfull is that mans plight, that is thus assaulted? *Joab* killeth not *Amasa* like an open foe: *Estne pax mi frater*, Brother is all well? was the unsuspected trayne to make way for his fatall weapon: Else what doth

Judas

Judas with a kisse, and a haile
 in his mouth, in the very fore-
 front of his treason, they car-
 ried both the Foxe and the
 Lion in their breasts; as Carbo
 spake of Scylla (the Scylla in-
 deed and wracke of the Ro-
 mane people) In imitation of
 whom rather than of S. Peter
 they write of Alexander the
 V I. that *Intravit ut vulpes*,
 there is *Subtilty*, *Regnavit ut*
leo, there is *Cruelty*, (for hee
 was termed, *Spongia sangui-*
nis, a very sponge of blood) and
 to make up the period of al his
 acts and monuments *Mortuus*
ut canis, he dyed like a Dog.
 He that discovers unto me the
 anger of his heart, shews that
 he hath no mind to do me any
 hurt, but wisheth I would re-
 frain his presence, & give way

to his *dissempérature* till such
time as the *heate* of it were
somewhat spent: whereas,

Gravia quisquis vulnera
Paciente & equo motu animo
persulit,

Referre potuit.

He that can *temporize* with
those that *wrong* him, and ma-
nage his conceived displea-
sure with observations and
respects, and now and then, to
cleere himselfe of all *suspition*,
present them with some testi-
mony of a *friendly* mind, may
make what passage hee please
for his *revenge*.

Who would imagine, that
a *Countenance* so smooth,
and faire, were onely *plaisste-
red*? 'Tis usuall for men to
vayle a *wrinkled* heart with
Ceremonious *Complements*,
and

and verball promises; but to apparell it with the habit of actuall kindnesse is seldome seene; yet therefore the more to be feared, because the least suspected.

There can be nothing lookt for but duplicity, from him that hath gotten the mastery of his lookes, and can smile at that which galls him to the quicke; but he that suddenly discovers the imperfections, which hee hath, though the World account him not very wise, hee cannot be very wicked. *King John of France* was of so brave & generous a disposition, that he could not endure the sight of any that displeased him; yet was hee never the *Author* or the *Actor* of any base or beastly cruelty.

French Hist.

As

As it is against the nature of *Love* to be *violent*, so is it against the nature of *violence* not to be *unconstant*.

The fiercenesse of our passions, argues the shortnesse of their continuance; and in those that are of a hot and fire temper, they are as easily *removed*, as they were quickly *moved*: their anger is like a flaming *Baven*, that crackles terribly for the time, but presently consumes to ashes.

Whereas *Herod* and those prodigious monsters whom I named before, with divers others of the like stamp and mould, that can double-gild over their malicious *hatred* with pleasing *words*, and *plausible* apparences; and that can seeme out of a cold, and settled

G

tem-

temperature, carelessly to neglect (as it were) the privynips and secret *glances* of such as understand the course of their disguised proceedings, are oftentimes the wretched and accursed *Authors* of many-dolefull and dismal *Tragedies*. They *Register* their discontents in *Sheets* of *brasse*, and *write* them with a *Pen* of *steale*; and howsoever they make no shew of apprehending them, yet doe they think on nothing more than on repairing them. *In animo revolvente iras etiamsi impetus offensionis languet, memoria valet* (saith *Tacitus*;) though the force of what offends them doe seeme to languish, the memory thereof is strong and able.

Tacitus

Of



*Of Repulses, and
Denials.*



T is no honesty to produce the hopes of men with *vaine* and frivolous *De-laies*, nor yet civility to cut them off with harsh and barbarous *denials*. The wise *Physitian* doth never minister a *Potion*, which hee thinkes will prove unsavory to the *palate* of his *Patient*, but he seconds it with something that is more *pleasing* and *delicious* to the taste, wherewith he relisheth the mouth of him that doth receive it; and makes his

stomack the willinger to take it, the stronger to retain it.

A well ~~complexioned~~ countenance wants not the help of artificiall insinuations. *Beauty* is welcome, wheresoever she comes; she needs no other ~~usher~~ then the mildnes of her owne aspect to procure her passage; but that which is of a courser graine, and seemes to be defective either in shew, or substance, must of necessity have some addition, to give it complement, and make it passable.

If I cannot therefore satisfie my *friend* in one kind, I will strive to do it in another; and make him know by reall *demonstration*, that it was not because I would not, but because I could not, that I did

not content him in the former. I will not offer him a *Serpent*, when he *asketh bread*; nor will I goe about to counsell him, when I should relieve him. I will not like *Dionysius*, give much to him, that will accept of nothing, but nothing to him, that would be glad of any thing. Briefly, I will not, when I suspect his wants, the better to prevent him in his demands, begin to reckon up my severall debts, and payments, and with a whispering accent, yet such as he may easily understand, complaine how weakely I am furnisht for the present to discharge them. They are formes of *Denials*, which doe a little favour of inhumanity; yet such as I could better brooke, then

those barbarous *Interrogatories* of churlish *Nabal*, *Quis est David?* *ant quis est filius Ishai?* *Who is David?* or *who is the sonne of Ishai?*

I would not willingly destroy a *Serpent* in the *Shell*. If the *Requests* of my friend be such as are at enmitie with *Reason*, and hold no correspondence with *Religion*; I will answer him with *Pericles*, that I can satisfie him no further then the *bounds* and *limits* of the *Altar* will permit me. If he have the face to demand me that which is *unjust*, why should not I likewise have the *heart* to deny it?

Agésilas, when his Father would have inforced him to have judg'd a certaine *Processe* contrary to *right* and *reason*;
Fa-

Father, (said hee) You have shewne me from my youth, that I should alwayes bee pliable to the lawes. Now therefore I will obey you in judging nothing which is any wayes against them.

If Vice have the boldnesse to offend, why should not Vertue dare to reprehend?

There came two men to *Theocritus* to borrow his *bathing Combe*, the one a stranger, the other of his acquaintance, his answer to them both was altogether *negative*, but somewhat differing: *For, as for thee* (said he to the one) *I know thee not at all: and as for thee* (to the other) *I know thee but too well.*

A Votary of *Minerva's* in the Towne of *Athens*, when

certaine fellowes, that had brought some *Victimes* to the Temple, intreated her to make them drinke : My friends, said she, I am afraid it would become a custome.

And thus we may without feare of scandalous imputations, cut short the importunacy of such, as being not knowne to us at all, or at least not knowne but for some notable enormity, shall notwithstanding presume to ask us that, the grant whereof may peradventure redound with losse and hinderance to our selves. As I am not *oxūspontō*, so I would not willingly be *Nōtō*; As I am not *churlish*, so I would not be *childish* :

*Est inter Tanaim quiddam
socerumq; Viselli.*

As

As I cannot frowningly *repell* a seasonable request; so I will not bashfully *consent* to that which is otherwise. If the desires of my friend be such, as may both prejudice me, endanger him, and pleasure neither, I will labour to dissuade him from them; but howsoever, I will not yeeld unto him in them. *Exorari in perniciem rogantium sava bonitas est*: It is a cruell kinde of courtesie, to condescend to any thing that may be dangerous and hurtfull to him that askes it.

If I doe a good turne to any man, it shall be such, as I thinke will never turne; and whatever is not of this strain cannot proceed but from an affable and soothing kinde of

G 5 hated.

hatred. I will not give him money to maintaine a *Curses*, because I will not make my selfe an accessary to his crime. Hee shall never have occasion in colder blood; and when the heat of his distemperature shall be allaid, to exclaime against me and say; *Ille amando me occidit*; There is the man, whose loving and kinde affection hath wrought my utter overthrow and ruine. I will shunne the *Patronage* of such unseasonable *indulgence*, and give nothing to any which my selfe might be ashamed to aske of another.

I will not offer much to him that sues for little. It was an error and a madnesse in *Alexander* to force a *Citie* on a *Souldier* that thought him-
selfe

selfe
so h
spiri
he w
char
ly d
to pr
he d
kind
faile
serve

TH
Chri
to wa
ples,
monP
ner:
ry repr
his t
wash
an ab
v. h. m
falt n

selfe too weake and base for so high a fortune. A low-built spirit will easily beleeve, that he which goes about to overcharge his hopes will willingly discharge them; and that to proffer him more than ever he desired were but a subtile kind of practice, to make him faile of what hee hath deserved.

The glory of *Humilitie*, *Christ Iesus*; when hee came to wash the feet of his *Disciples*, hee was repelled by *Simon Peter* in a threefold manner: First, by an *interrogatory reprehension*; *Κύριε, οὐ μὲν νίπεις τὰς πόδας;* Lord, dost thou wash my feet? Secondly, by an absolute *Negation*; *Οὐ μὲν νίπεις πόδας εἰς τὸν αἰῶνα.* Thou shalt never doe it. And lastly,

by too liberall and free a grant:
 Κύεις ὑπὸ τὰς πόδας μὲ μόνον, &c.
*Lord, not my feet onely, but
 my hands and my head also.*
 And I know not, if in this latter his opposition were more relenting then in either of the former.

Unwillingnesse can alter her fashion, and disguise her habit as often as she please: she is never unprovided of excuses.

Antigonus hath an evasion at all hands: If the *Cynicke* aske him a penny; ἢ βασιλικὸν τὸ δῶρον; *It is not a gift for a King.* If a pound; ἢ κυνικὸν τὸ λῆμμα; *It is not an almes for a Beggar;* when indeed he might have given a penny as to a Beggar, a pound as from a King. I cannot but wonder much at that which Historie's report

report of *Tiber* the sonne of *Vespasian*, that he never suffered any man to depart with discontent out of his presence.

OF A *Prince* that doth exceed in *Grants*, shall finde his subjects exceed in their demands. Men fashion not themselves (in these dayes) by reason, but example. They never look on what they have received, but continually fixe their minds on what they may receive. The easie purchasing of one suit, is but a motive to the setting forward of another. And where is the *Exchequer* that can afford contentment unto all?

It was nothing else but the sweetnesse of his conversation, that did correct the bitter and malignant quality, which all

Denials

Denials and Repulses are wont to carry with them.

If I cannot therefore *satisfie* my *Friend* in his *desires*, I will so *manifest* my *love* to him by *circumstance*, that hee shall never have *occasion* to *taxe* me
of *unkind-*
nesse.

Of



Of Reprehensions and Reproofes.



His *World* is nothing else but a *retiring* place for all *Infirmities*; the most things that are in it, are perfectly imperfect; and the best things but imperfectly perfect. It is *Casa de' Iadio*, a *House of Charity*, erected by the hand of *Heaven*, for the receipt of *weakenesse*. All that are in it, are either *mad*, or *maimed*; *diseased* or *distempered*; there is not one amongst us absolutely sound. Our *essence* and *existence*, is in
it

it self but an unequal mixture of *exacie* and *sickly qualities*. We are altogether *defective* in our *functions*, and faile exceedingly in the performance of our *operations*. It is *frailty* that supplyes our *being* both with matter and forme; he therefore that is most *upright* in his proceedings, may at sometimes *stumble*, if not *fall*.

There are some that *offend*, but know not their *Offence*; some that know it, yet let not to proceed in it: and some againe that will not seeme to know it, because they are ashamed to confesse it. *Correction* therefore is necessary, to *reforme* our *ignorance*, to *remove* our *bashfulness*, and to *prevent* our *perseverance*. But then it must not proceed from
any

any *passion* of the *minde*, but from a *compassion* of the *heart*. I prethee (saith *Plato* to *Spen-sippus*) doe thou *correct* my servant, for I am *angry*. It must be done with the *Spirit* of *mildnesse*, not of *madnesse*; of *love* and *lenity*, not of *choler* and *severity*. And that wee may the better prevaile in this so charitable an action, wee must first of all vouchsafe a little now and then, to turn the *discussion* of our *iudgement* from *ourward objects*, to those that are *within*; we must take a *diligent survey* of our owne *weaknesse*s, and consider well if our selves be no way tainted with the *contagion* of those corrupt *effects* and putrefactions, which wee observe in others.

It

It is hard, when he that cannot *order* his owne life, shall bee made the *Iudge* of others. Hee must *forme* himselfe, that would *reforme* his friend. It is impossible for any man to discern aright the *moate* which is in his *brothers* eye, when there is *gravell* in his owne. The *hand* can never cleanse the *body*, unlesse it selfe be cleane. First therefore *Physitian*, cure thine own *ills*; and breake not out into passion against *intemperancie*, when thou thy selfe art more *intemperate* then any : *Glory* not like an *hypocriticall Pharise*; in the fulfilling of the *Law*, when thou dishonourest thy *God* by nothing more, than by the transgression of the same.

Thou

Thou that rebukeſt others, for *Adultery*, abtaine from it thy ſelfe : and thou that hateſt *Images*, commit not *Sacrilege* : Such as cannot diſguiſe their *imperfections*, nor blanch their *erroours* with ſome ſhew of *puritie*, as they are gently to be *pittied*, ſo they are generally to be *pardoned*. His *furoripſe dat veniam*, their owne *weakenesse* doth ſufficiently *excuse* them.

But if he be not for the preſent the ſubject of thoſe *infirmities*, which hee diſcernes to be in others, let him call to minde, if heretofore he were not; and as then hee would willingly have received helpe from others, let him bee now as forward to afford it in the like proportion unto others;

let

let him not scorne the lameness of his friend, but grant that pitty, which hee sought for then; let him make it his owne case, and handle the ulcerous inflammations of his Neighbour, as nicely, and with as much respect as he would his owne.

But if he be not polluted in the like kind; nor ever was; let him thinke with himselfe, time is not so farre spent, but hereafter he may be. We are all of us the children of corruption, and as the Mimicke saith, *Cuius accidere potest, quod cuiquam potest*: that may happen to every man, which can happen to any.

Security is not a creature of this World. Our life is nothing else but a Temptation. There

There is oftentimes in men an *Ebbe*, and a *Flow*; a reciprocal change, and alteration both of humors and qualities. Their mindes are subject to the accessions, and intermissions of a *Tertian*; sometimes they grow from bad to good; sometimes againe they fall from better to worse. It is said of *Saul*, *Non erat melior illo*, there was no man like him among all the people; yet in a little space he became a reprobate; *David* was a man according to Gods own heart, yet falls into the sins of *Murder* and *Adultery*.

Peter was a Disciple, and Apostle, so farre in love with his *Master*, that he promised to follow him to the prison, to the death, and never to be of-

fended

1 Sam.
24.

fended by him; never to denie him; yet a maid seduceth him; he renounceth him; he forswears him; he detests him.

A fit foundation hee proved for the Church to bee built on, whom the breath of a silly damsell, shall thus make to deny his Master.

Let no man therefore in regard of his owne strength triumphantly insult over the imperfection of his weaker friend, but with modesty seek to reduce his wandring feete into the way. *Ne gloriatur accinctus aquè ac discinctus*; He that perfwades himselte hee stands; let him beware hee doe not fall.

But if he doe not labour of the like infirmities, nor ever did; nor yet is he like to doe;

let

I Kin.
20. I.

let him consider if the partie that merits *Reprehension*, as he may be taxed for his deficiency in some things, may not be likewise praised for his proficiencie in other some; and for those good parts, which hee hath deserved, bee borne withall for such as hee wants.

The *Reprehensions* where-with *Emperours*, and wise *Commanders* have heretofore beene accustomed to note the factions and rebellious contumacie of their Souldiers have alwaies bin interwoven with many praises and approbations of their former merit. *Tu tot praliorum socia, tot premis ancta*, saith *Germanicus*, to that seditious Legion, which was the principall cause of all those

*Tac. Ann.
nat. l. i.*

Tac.
Histor.
lib. 1.

those troubles, and commotions in *Pannonia*. *Nimia pietas vestra*, saith *Otha* likewise to his tumultuary Soldiers, *acrius quam consideratius tumultus hosce excitavit*; your over-kind affection hath more eagerly, then advisedly excited these disorders.

Apoc. 1.
c. 2. 6.

Yea God himself, intending to proove the Bishop of *Ephesus*, tels him, that he had abandoned, and forgone his former charity: but thou hast this in thee, saith he, thou hatest the doings of the *Nicholaitans*, which I likewise hate.

Salust.

Ad reprehendenda aliena facta aut dicta, ardet omnibus animus; vix satis apertum os, aut lingua prompta videtur, quæ meditata pectore evolvat, saith *Salust*. We runne

with

with open mouthes to reprehend the sayings and the deeds of others; and thinke of our tongues too backward in uttering what wee have conceived: but if wee did descend sometimes into our selves and not alwaies fasten our eies upon the wallet, which hangeth at his backe, that goes before us, wee might peradventure finde a meanes to cure our selves of this intemperancie. The mind of man is of a weak and tender constitution, wee must take heede wee doe not chafe it; but feele and handle the wounds of it with dexterity.

Let us observe but with what modestie *Christ* in the fourth of *Iohn* doth work the Woman of *Samarita* to a free

H

con-

Ioh. 4.
18.

Lu. 24.
21. 25.
27.

confession of her fault, and afterwards how discretely hee reproves her: *πὴντε ἀνδρας ἔσχες, &c. Thou hast had five husbands, and hee whom thou now hast is not thy husband: and with what Art hee brings the two Disciples of Emans to bewray themselves; ημεῖς ἐλπίσαμεν, &c. Wee beleev'd that it was hee that should deliver Israel; and that howsoever hee rebuked them sharply, O yee fooles and slow of heart; hee doth at all hands alleadge his reasons, ἀρχαὶ μὲν ἐν Μωϋσῃ, &c. Beginning from Moses, and from all the Holy Prophets.*

Lastly, how after hee had reproved his Disciples for sleeping, whilst hee himselfe was praying in the Garden, hee doth immediately upon it ex-

C.

cuse
(saith
flesh
fore
and
perfe
selfe,
him,
reason
sweet
friend
Ho
ly, a
ventu
them
the
his
Th
med
the
they
ble
earth

cuse their error ; *The Spirit* (saith he) *is willing, but the flesh is weake*; whoſoever therefore would reclaim his friend, and bring him to a true and perfect understanding of himſelfe, he muſt never reprehend him, but hee muſt quote his reaſon, and ſecond it with the ſweetneſſe of ſome kinde and friendly *conſolation*.

He muſt not doe it publike-ly, and before ſuch as peradventure would but entertaine themſelves with laughter, to the great diſparagement of his ſufficiencie.

That man is not to bee blamed which ſhunneſh to make the *Vulgar* his *Confefſor*, for they are the molt uncharitable *tel tales* that the burdened earth doth ſuff'r.

Of Reprehensions

An open admonition, is an open disgrace. Hee that doth it, I account of him no better then mine enemy; he seekes not to *correct* my passions, but to *please* his owne. Hee, must avoid all rashnesse of Words, all harshnesse of Voyce. Hee must temper his vinegar with Oyle; and when he hath given the *stroake*, apply the *balme*: in us it is a part of *charity*; in *Ministers*, a point of *duety*.

1 Kin.
7. 29.

There was placed by Gods appointment in the *Arke* of the Covenant, the *Rod* of *Aaron*; a *Pot* of *Manna*; and the *Tables* of the *Law*; to shew us, that the *Minister*, who indeed is rightly called, is nothing else but the *Arke* of Gods *Testament*, should have

have
pleas
good,
for th
bles o
Table
discre
instru
both
rubins
the B
Ly
the se
ster is
bad;
mildn
to pra
Chern
knowl
panie
them
to all
To

have in him the *Manna* of pleasing consolation for the good, the *Rod* of Correction for the *Wicked*, and the *Tables* of the *Law*, that is the *Tables* of understanding, and discretion for all. *Salomon*, to instruct us in the like, caused both *Lyons*, *Oxen*, and *Cherubins* to bee engraven upon the *Bases* of the *Temple*.

Lyons, to signifie unto us the *severitie* which a *Minister* is to exercise against the bad; *Oxen*, to denote the *mildnesse*, wherewith he ought to practise such as are good; *Cherubins*, to expresse the *knowledge* that should accompany his wordes, to make them pleasing and profitable to all.

To reprove a man in the
H 3 height

height of his *passion*, is to call a *Souldier* to counsell in the heat of a *Battell*: let the combat slack, and then thou maist expect an hearing.

To a heart fully resolute, Counsell is tedious, and Reprehension lothsome. It will not be amisse therefore to give him leave a little to vent his heart, and then to set upon him, when he is more calme, more capable of *Reprooffe*. If *contraries* encounter, the *conflict* must needs bee very dangerous. There can bee no agreement betweene *Cesar* and *Pompey*, but one of them must *veyle*. If an *house* be on fire, we seeke not so much to quench it with *Water*, as by pulling downe the next, to make the want of *fuell* diminish

nish
our
ceiv
com
die
som
bold
him
cne
wor
(from
in son
but v
amen
the v
their
over-
A
te, C
will
void
laugh
To

nish the *flame*. But if a *Superiour* or *Magistrate* shall perceive one that is under his *command* and *jurisdiction*, ready to plunge himselfe into some vile *extreame*, hee may boldly *threaten* and *reprove* him. One *Passion* doth often cure another. A *gentle* potion workes but a *weake* effect in a *strong* body. It is in *sinnes* as it is in *sores*, some cannot be cured but with *Corrosives*, nor some amended but with *menaces*: the way to over-rule them in their disordered motions, is to over-awe them.

Argue sapientem, & diligenter, Correct a *wise man*, and he will *love* thee; but he that is void of *understanding*, will *laugh* thee to *scorne*.

To reprehend a *Foole*, is to

cast a *pearle* before *Swine*; he knowes not the benefit of *correction*, and therefore he refuseth it; but alas, it hapneth to him thereafter.

Adam and *Eve*, because they did *reply* when *God* reprov'd them, their punishment was greater then it should have beene. He cursed *Cain*, because he kickt against him, when he said, *Numquid Ego sum custos fratris mei?* Am I my Brothers keeper? He chased *Saul* out of his presence, because he contradicted *Samuel*; but pardoned *David*, because he yeelded to the rebukes of *Nathan*.

And *Christ*, when hee saw how patiently his *Disciples* did submit themselves to his *reproofes*, in the twenty sixth Chap-

Chap
mite
sleep
your

Th
are li
hee
and y
soule
bring
ledge
Axio
Posit
non si
sense
some
Instr
see th
fects
owne
easily
A
Rod o

Chapter of *Matthem*, *Dormite jam & requiescite*; now sleepe, (saith hee) and take your rest.

The *reprehensions* of a friend are like *sweet Bals*, wherewith hee *washeth* away the *spots* and *staines* of sin from out our *soules*: There is nothing that brings us to a truer knowledge of our selves. It is an *Axiome* in *Phylosophy*, that *Posito sensibili super sensorium non-fit sensus*: there can be no *sense*, unlessse the *Object* bee somewhat removed from the *Instrument*. Wee can hardly see those *imperfections* and *defects* which harbour in our owne *bosome*, but *others* may easily discern them.

A *just reproofe* is like the *Rod of Aaron*; if we hold it

H 5

in

in our hands, it *flourisheth*; that is, if we *esteem* of it, it doth us *good*: but if wee cast it on the *ground*, it becomes a *Serpent*; that is, if we *neglect* it carelesly, it doth increase our *fault*, it multiplies our *sinne*. In all thy *Reprehensions* or *Reprooses*, have a care thou meddle not with a *nest* of *Hornets*, they will sting thee: take thou heed of awaking a *sleepy Lyon*, lest thou *repent* thy *unadvised error*. The diseases of *great ones* are *Noli me tangere*, it is no touching of them. *Princes* doe rather *pardon* ill deeds then bad words. *Alexander* the great forgave many *sharpe swords*, but never any *sharpe tongues*, no though they told him truly of his *errors*.

Vndn.

Vndutifull words of a *Subject*, often take deeper roote then the memory of *ill deeds* doe. The Duke of *Byron* found it when the King had him at advantage: for, *Henry* the fourth of *France*, had his heart more inflamed against the Duke of *Byron*, for his over-bold and biring taunts, that hee used against him before *Amiens*, then for his conspiracie with the *Spaniard* or *Savoyan*: For he had pardoned a thousand of such as had gone farther, and drawn their swords against him.

Sir Walter Raleigh.

The *contemptuous words* that Sir *Iohn Perrot* used of our late *Queene Elizabeth*, were his ruine, and not the counterfeite *Letter* of the *Romish* Priest produced against him.

Cer-

Sir Wal-
ter Ra-
leigh.

Certainly, it belongs to those that have warrant from God, to reprehend Princes, and to none else, especially in publique.

It *Vices* have attained to their full strength and stature, and consist not so much individually in some, as generally in all, I should thinke it better with *Tyberius*, to passe them over with a *Sponge*, then by painting them out with a *Pencil*, *hoc assequi, ut palam fiat, quibus vitij im-pares simus*: make the world a witnesse of our owne weaknesse; and withall shew such as are our mortall enemies, how they may assault us with advantage to themselves, and prejudice to us.

With my Superiour will I
feare;

feare; with my *Equall* will I
blush; with my *Inferiour* will
I come to *contest*. Hath one
or other *offended* me? if hee
be *under* me, I will be so *good*
as favour him: if *above* me, I
will bee so *wise* as to favour
my *selfe*. I will *winke* at the
childe and *old man*, for the
weakenesse of their *Age*; at
the *Foole* and *Mad-man*, for
their *Condition*: yet so as to
let them know, it was not
well *done*, but ra-
ther *taken* so.

(..)

Of



Of Injuries, and
Indignities.

THE *Rue Valour* is not head-strong; *Obstinate opinions* are not of her company; nor *selfe-will'd resolutions* of her counsell: She stands not upon termes of *honour* and *reputation* with her *Fortune*, but willingly treads the path to which necessitie doth drive her. *Shee* discommends that *courage*, which rather then *strike saile*, would *perish* in the *storme*: Her mettle is more pliable then so; *she* had rather *bow*, then *break*. If her passage bee so low, that
shee

*shee cannot through it upright,
shee will not let to stoope; and
when a Tempest threatens her
with Ship-wracke, shee de-
layes not to cast out something
to secure the rest. If her de-
signes succeed not one way,
she assayes another; and thinks
it better to lose a little, then
indanger all. She will not like
Æsops dog, for greedinesse of
the shadow, forgoe the sub-
stance.*

The *Beaver*, when hee
heares the *Hounds*, he knowes
for what they *hunt*, and im-
mediately to secure his *skinne*,
he biteth off his *stones*. *Nature*
hath taught both *it* and *us*,
how to preserve our selves;
and who can tax her precepts
as deficient?

That Spirit is prodigious
which

Sir Wal-
ter Ra-
leigh.

which rather then shake hand
with *inconueniencie*, would
cast it selfe into the *jawes* of
danger. The French King,
Francis the first, wisely con-
sidered, that it was lesse dis-
honour to *dislodge* his Ar-
my from before *Landersey* in
the *darke*, then to be *beaten* in
the *light*.

It is the part of a wise man
to make a *Vertue* of *Necessi-
tie*, and with a settled coun-
tenance, to swallow downe,
upon an urgent extremity, the
bitter *poison* of *indignitie*. If,
when the *Winds* doe *storme*,
he cannot *harbour* where hee
would, he will *anchor* where
he *may*.

Augustus had advanced
Agrippa to so high a *sphere*,
that as *Mecenas* most wisely
did

did adviſe him he muſt either put himſelfe upon the Dice, by killing him, or be content to take him for his *Sonne-in-Law*, which could not but much obſcure the ſplendour of his *Majeſtie*. His beginnings were ſo baſe, and deſcent ſo meane, that *Caligula* was wont to deny him to bee his *Mother Agrippina's Father*; and to aſſirme that *Augustus* had inceſtuouſly begot him upon *Julia*, rather then hee would acknowledge himſelfe to be his *Grandchild*; yet *Ceſar*, to free his *Crowne* from check, ſubſcribes to his demands.

Led with the like reſpects was *Alphonſo de Eſte*, Duke of *Ferrara*, when he tooke to Wife *Lucretia Borgia*, the Daugh-

Daughter of *Pope Alexander* the VI. Her Brother *Valentine* most greedily hungred after his *Dominions*; hee had no choyce, but either he must marry her, or marre himselfe. There is courage even in retreat; and to bee valorous is not alwayes to be ventrous. It is the observation of a good man of Warre, *Si certamen quandoq; dubium videatur, tacitam miles arripiat fugam: Fuga enim aliquando laudanda*, which must be understood in this sort; If a Generall of an Army, by some unprosperous beginnings, doubt the successe, or finde his Army fearefull and wavering; it is more profitable to steale a safe Retreat, then to abide the uncertaine events of Battell.

The

The *French* in a Battle before *Moncouter*, standing upon their *Reputation*, not to dislodge by night, lost their *Reputation* indeede by dislodging by day, and were enforced to fight upon great disadvantage: but *Spinola* tooke a better course in his retreat from *Bergben op zome*, hee made use of former *presidents*, and so saved himselfe and all his Arnie.

Sir Walter Raleigh.

A generous and heroicke Spirit will yeeld to Fortune as hee sees occasion. Hee will not strive to swim against the wave, saile against the winde. The greatnesse of his minde gives place to the weaknesse of his meanes: when he cannot what hee would, hee wils but what hee can: and thinks

thinks those *plots* and *counsels* to bee best, which though they be *inglorious*, and want that *lustre* which prosperity might lend them, are yet convenient to be followed in regard of circumstance.

*Non sumit, aut ponet secures,
Arbitrio popularis aura.*

He feares not the adulterate *Censure* of a senselesse *multitude*. That *Belua multorum capitum*, which like so many *Dogs*, barking at those they know not, and as it is their custome to accompanie one another in their *clamors*. Nor doth hee care how preposterously the *Vulgar* comment upon his proceedings: Let them contrive his meaning as they will; whether they take it with the right hand or the left,

left, he is still the same. Hee will not be ashamed to *byas*, when he sees there is no hope of *Attaining* to the *marke*, by running right.

King *Charles VII.* to work a reconcilment between himselfe and *Philip* Duke of *Burgundie*, his home-borne *homager*, did thinke it no disparagement to his person, considering the state of the present, to send unto him the Lord high *Constable* of *France* the *Chancellor*, the *Marshall*, and divers other of his Peeres; who in the name of the King their Master, before a great assembly demanded *pardon* of him, for the death of *Iohn* of *Burgundie*, his father excusing the *vilenesse* of the fact, upon the unadvisednesse of their

their *Prince*; who thereupon pronounced before them all, that for the *honour* which hee bare to *God*, and the compassion which he had of the *people*, he was content to pardon him. This *degrading* of his dignitie, was the *raising* of his estate.

The difference betweene the *Duke* and him, was a blot which the *Englisb* plaid upon. He knew that if they entred upon it, hee might bid farewell to the game And therefore, well and wisely were all means embraced, that might afford him any meanes to avoid it.

anmal.
lib. 6

Everiorei familiaris dignitatem ac famam praeceps dat,
(saith *Tacitus*) There is no *Worship*, where there is no
Wealth

Wealth. Honour depends not upon fortune but in her transcendent. Respect is never to be found, where there is no Revenue. The Reputation of a man is grounded on his Rents, and from the quantitie of his Coyne proceeds the quality of his Credit. Where Honesty therefore is not offered Violence, nor Pietie enforced to complaine of Prejudice, a man may lawfully, and without feare of any scandalous or ignominious attaint, mortgage his titles, to redeeme his Itate; for being peaceably possesse with this, hee may very easily recover the other.

If an Injury be offered mee by my Superior, I will receive it, and returne him thanks.

To take notice of it as a wrong is to invite him to doe it a gaine. I will shadow my discontent with smiles when they proceede from those, whose fortunes are higher by man's stories then mine owne. *Fasient iterum si se fecisse crediderint*, (saith *Seneca*.) And what availes it the *Lambe* to have the better cause, if the *Wolfe* have the stronger teeth?

It is an old Country Proverbe, that *Might overcomes right*; A *weake Title*, that weares a *strong Sword*, commonly prevayles against a *strong Title*, that weares but a *weake one*: Otherwise *Philip* the second of *Spaine*, had never beene Duke of *Portugall*, nor Duke of *Millan*,

nor

nor
cilia
F
Viol
sure
Inno
plea
Migh
again
gain
at the
selfe
I wil
fore
waril
vice,
to doe
On
sifts in
seekin
voydi
secret
and to

nor King of Naples and Sicilia.

Justice is over-awed by *Violence*; *Greatnes* takes pleasure in *oppression*; nor can *poore Innocencio* finde a *Counsellor* to pleade her *Cause* against the *Mighty*. 'Tis madnes to kick against a thorne, to spurne against a stone. He that shoots at the *Starres*, may hurt himselfe, but not endanger them. I will shun their anger therefore like a storme, but yet so warily, and with so good advice, that I may not seeme to doe it.

One part of *Securitie* consists in this, not to professe the seeking of it. This fearefull avoyding of a thing inferres a secret taxation of the same; and to decline from any man
I upon

upon suspicion, is nothing in effect but to accuse him. Hee must be therefore very circumspect, that goes about to settle his owne safety. If the ruine of it bee threatned from the *Clouds*, opposition is vaine; and to *expostulate*, is very *doubtfull*. The earthen *Pipkin* when it encounters with the *Brazen-pot*, must never hope for other then a *Tragicall Catastrophe*; and hee that contendeth with the mighty, cannot but be the fatal *subject* of a bloody *Scene*.

If an *Affront* bee done mee by an *Equall*, I will *Confront* it with a more open Spirit. *Veterem ferendo injuriam invitas novam*, saith the *Mimicke*. To *Pocket* up one wrong, is to *Allure* another.

Malice

Malice delights to set her foot upon the throat of *Mildnesse*, and *Insolence* is not ashamed to trample on the necke of *Patience*.

The *Asse* doth never want a *Burthen*; because hee never denies to beare one. *Alciabiades* reports of *Socrates* his fellow Souldier, that after the discomfiture of the Armie, he found him in the *Rereward* of those that *fled*, marching his ordinary pace; and viewing friend and foe with such a countenance, as encouraged the one, and signified to them that hee would not part with his blood, but at an honourable rate to whomsoever should attempt the purchase of it; and by his fearelesse neglect of them, he saved himselfe.

Men doe not willingly fasten upon these. They leave the *Lion* to pursue the *Hare*. There is nothing betrayes a man so much to danger, as an inconsiderate desire to avoid it. We must take heede, that our feares bring us not within the compasse of contempt; & *ne dum nolumus calcari, videamur posse calcari*; and that whilest we are unwilling to bee trod on, wee shew not mischief the way to tread upon us.

There are many that in nature are like the *Nettles*; if thou touch them fearfully, they sting thee; but if thou handle them roughly, thou deprivest them of that offending and hurtfull qualitie.

If such as are below mee
labour

labo
negl
bler
mov
lesse
still,
my
that
able
dero
ficie
Arg
him
that
thin
was
W
verb
whi
firm
alwa
T
Inju

labour to *disgrace* me, I will neglect them, and like the nobler sort of *beasts*, that are not moved with the barking of lesser Curses, I will onward still, and scorn either to *change* my path, or *alter* my pace. He that complains of *wrong*, disableth himselfe; and gives in derogation of his owne sufficiency and worth, a *wealthy Argument* of Superioritie in him that did it. For to grieve that hee had the *worst*, is nothing else but to *grant* that he was the *weakest*.

Witnesse that common *Proverbe* or saying of our owne, which without exception, affirms, that such as those, *goe alwayes to the wall*.

The end, and scope of an *Injurie*, is to *affect* with ill

the person of a third. *Wisdome* prevents the effect thereof in hers. Nothing is ill to them, but that which is dishonest; and as for that, it never quarters where *Vertue* keeps; it ne're presumes, where *Pietie* prevails.

He that is thorowly settled, and composed in himselfe, moves in so high an *Orbe*, and at so farre a distance from the earthy bosome of malicous, and ill-dog'd men, that their *unsavory belchings*, and *exhalations* cannot possibly annoy him. *M. Cato* when a certaine fellow that had strooke him, came to him, and gave him satisfaction, he remember not hee being ever strooken: He thought it better

ter, *non agnoscere, quàm ignoscere*, not to acknowledge that to forgive.

And when *Lentulus* had spit in his face, as hee was pleading, he wip't it off, and said, hee would maintaine, such were deceived, as did deny that *Lentulus* had a mouth.

Socrates received a blow upon the head, and said no more, but that it was great pity men did not know, when they should need an Helmet. Hee e *Discretion* late as *Lord Keeper*, and as a *judge* did moderate their affections. They found no fault with these *Indignities*, because they did not feele them.

Yet every *Injury* is more grievous, as proceeding from some especiall friend, καὶ οὕτως

Ioh. 6.

τέχνον? what, will *Brutus* stab *Cesar*? What, my Son *Brutus*? that stabs him to the heart; And our *Saviour* to his Apostles, Will yee also forsake me? yee that grieve his Spirit.

Their mindes were elevated a pitch above the reach of *Contumelie*: The abuse of their Person did no more offend them, then the violating of an *Image* doth indanger the *Deitie*.

I never loved those *Salamanders* that are never well, but when they are in the fire of contention.

D. Hall.

I will rather suffer a thousand wrongs, then offer one: I will suffer an hundred, rather then returne one: I will suffer many, ere I complaine of one, and endeavour to right it by conten-

contending. I have ever found
that to *strive* with my *Super-*
rior, is *furious*; with my *e-*
quall, *doubtfull*; with my *in-*
ferior, *sordid and base*; with
any, full of *unquietnesse*: 'Tis
the onely *valour* to remit a
wrong, and the greatest
applause, that I might
hurt and *would*
not.

I s Of



Of Temptations.

MAns *life* is a continuall *Warfare*, like an *Irish Sea*, wherein there is nought to be expected, but tempestuous *storms*, and troublesome *waves*. Hee cannot passe from the *Wombe* to the *Cradle*, but one or other of his enemies will still assault him. There is no *Countrey* but can yeeld a *Pharaoh* to destroy him : no *clime* but can afford an *Herod* to pursue him : *Nas-*

Ioh. 5.
6.

ciur

citur ad laborem, sicut avis ad volandum; It is as naturall for him to suffer hardnesse, as it is for a *Fish* to swimme, or for a *Bird* to flye. His birth is but an entrance into this life, where in the light of *Heaven*, he must endure for the triall of his *Valour*, the furious shooke of many fierce *incounters*. And whilst hee sojourne in this Campe, he must not hope for any *Holy day*: His *travailes* can have no rest, his *labours* can have no end. The hatred which his *Adversaries* beare him, is so great, that hee must never looke for any peace, for any truce or *interim* at all.

If he found not an *Alarum* in his owne *Tents*, hee shall heare the *summons* to a dangerous *Conflict* from the midst
of

of theirs. He must never therefore be *unarmed*, but *stand* continually upon his *guard*, with the *shield* of *faith* in one hand, and the *sword* of the *spirit* in the other. For it is not with *flesh* and *blood* alone that hee must wrestle; but with *Dominions*, *Principalities*, and *Powers*; with *worldly Governours*, and with the *Prince of darknes*, that worketh in the children of *disobedience*. Nor is the *reward* which is propounded (by the *Spirit of Truth*) *corruptible*, that hee should grow carelesse; but a *Crowne* of immortall *glory*, which God himselfe hath prepared, to beautifie therewith the temples of the *Conqueror*. There is no man that shall enjoy it, but hee that combats as hee ought

ought to doe; saith *Paul* to *Timothy*.

The skill of a *Pilot* is unknowne but in a *Tempest*; the valor of a *Captaine* is unscene, but in a *Battell*; and the worth of a *Christian* is untryed, but in tryall and temptation.

We presse the *Grape*, for to expresse the *juyce*; and when we buy or cheapen an earthen vessell, wee knocke upon it with our hands, and judge of the soundnesse of it, by the sound.

This earthly *Globe* is but a *Theater*, on which the Lord hath placed us, to get some prooffe from hence of our sufficiencie. *Death* will assaile us; the *World* will entice vs; the *Flesh* will seeke to betray us, and the *Divell* to devour

us. But let not this deject our spirits. Let us consider that the *King of Kings* is our *Spectator*, and that his *Sonne* our only Lord and Saviour *Christ Jesus*, hath already undergone these trials for our encouragement. Hee hath *marched* upon the *bellies* of our enemies, and upon their *heads* erected the *Trophees* of his *victories*. Hee hath pluckt the *sting* out of the mouth of *Death*; shee is not now so *dangerous* as shee hath bin. The way to shun the *violence* of her *fury*, is to strip our selves of *worldly pleasures*, and to offer her the *Combat* even in our *shirts*. Shee is like a *Pirate*, that never sets upon a Ship, but when there is hope of spoile.

Iob wooed her in his misery;

ry; but then he could not win her: Whereas the *Rich Man* in the *Gospell*, did no sooner *solace* himselfe in his *Abundance*, and bid his soule make merry with her store, but presently with a *habeas Corpus*, *stulte hac nocte*, she fastned on his *Collar*, shee cut his *throat*, Malicious *Death*, yet lesse malicious then her companion the *World*, is trecherous and deceitfull.

A man may easily secure himselfe from *open* and *professed* enemies; but from such as under a *pretence* of *amity*, do goe about to overthrow his safetie, there is no *sanctuary*. Being gul'd with *shadowes*, and impostures, hee drawes up the *Port-cullis* of his *heart*, and layes the *Gates* thereof wide

wide open to his owne ruine. Who would imagine that a *pleasing countenance* could harbour *Killany*, or that a smile could sit upon the face of *mischiefe*? Yet such is the world: *Arrides* (saith S. Cyprian) *ut seuiat; blanditur, ut fallat; allicit, ut occidat: extollit, ut deprimat*: Shee is like a *Curtisan*, that for her owne advantage, can entertaine thy appetite with wanton dalliance; but of a settled love will make thee no assurance: when thou thinkest thy selfe most intested in her, then is it likely thou art furthest from her. She is like *Absalons Mule*, that went from under him in his greatest need, and left him hanging in the midst of danger.

Some

Some have compared her to the *Sea*, in three respects: First, for her *unquietnesse*. *Impi, quasi mare fervens, quod quiescere non potest*; saith the *Psalmist*: the *wicked* are like an *Ocean*, that cannot rest from raging.

It happens oftentimes, that in the *Church* of God, where the *Waters* of *Silo* should run with silence: there is nothing heard, but the tempestuous roaring of some *gulse*, or *Catadupe*. Such as beare office in the same are partly cause of it: Their hearts and mindes were never so thoroughly seasoned with the *Salt* of *Heaven*, as was requisite and convenient.

They suffer themselves to bee seduced by *Vanity*, and
care

care not to bee trodden under by *Temptations*.

Secondly, shee is likened to the *Sea*, because of her *unsatiablenesse*. All *Rivers* doe *repare* to that, and yet it *riseth* not; all *Vices* do *resort* to this, and yet it *swelleth* not. For whatsoever is faulty and defective, be it in the *words*, or in the *works* of men, is either *hatched* by *avarice* or *pride*; or if by neither of these, it is the *spurious issue* of *incontinencie*. And these are those three *infernal lakes*, which rise out of the very *mouth* of *Hell*, and fall into the *bosome* of the *World*, but cannot *satisfie* her.

*Quo plus sunt po'a, plus
sintur aqua.*

Thirdly

Thirdly, she resembles the *Sea*, by reason of her *bitternesse*. A distempered *Palate* cannot but judge preposterously of *delicates* or *dainties*, nor a depraved *understanding*, of *delights*. That which it thinks *pleasant*, is *no*.

The *Fishes* perceive not the *saltnesse* of the one, because they are bred, and nourish in it: nor *Worldlings* the *unsavouriness* of the other, because they are accustomed to it. But I will step from hence, to give you a *Home-bred Rebel*, a *restless Noveller*, and a *most call disturber* of our *Weale*.

The *Diuel* is unable of himselfe to compass his desires. *Debilis est hostis, & non nisi valentem vincit*; Hee is too
weake

weake anemie (saith Saint *Hierome*) he cannot vanquish any, but such as are willing to be overcome.

Yet lets he not to mannage all occasions for his owne advantage, and to benefit himselfe by our negligence.

1 Pet. 5.
8.

Hee goes about (saith *Peter*) like a roaring Lion, and seekes continually whom hee may devoure. His craft is to incense the *Subject* against the *Soveraigne*, the *Flesh* against the *Spirit*; that this little *Common wealth* of ours, being severed and divided into factious partialities, may no longer stand. It is hope of her assistance that emboldens him.

Luk. 11.
17.

Those that can keepe her under, and in awe, need never feare what hee can doe unto them.

them. But this alas, is both difficult and painfull, and cannot bee effected, but with watchfull observation. Shee lul's our *Sampson* in her lappe, and like a flattering *Dalilah*, when the eyes of it are closed with sleepe; she deprives it of the gifts of *Grace*, and then betrayes it to the *Philistine*. *Man* of himselte is no way able to resist the force of her allurements: but he that trusts in the Lord, *Sicut mons Sion, non commovebitur in eternum; shall stand as immovable as the Mount Sion, which shall remaine for ever.*

Psalms.
125. 1.

But, (not to move too long about one Center;) we must not so relye upon the *Providence of Heaven*, as to grow slacke or negligent in the

the purchase of our owne safetie.

Vita ista sine tentatione duci non potest; Wee cannot live without temptation, saith Saint Augustine. If it were wanting, what would become of *Patience*, and the rest of those Heroicke Vertues, *Qua versantur circa difficilia*, that love not to waile but up a rough and craggy rocke; nor to try mastery, but with a sterne and stubborne Foe? *Marcescunt sine adversario*; They languish without an adversarie. *Motion* is the soule, which gives them life, and *Rest* is the Worme which doth consume them. GOD therefore to maintaine them in the brests of his doth still imploy them. He loves not to
make

make a wanton of a *righteous Man*: he will never suffer him to want occasions to keepe himselfe in breath. Some accident or other shall take the wall of his *prosperity* and with affronts provoke him to the *combat*: he will omit no *means* to harden him: he strikes him to see if he be sound; he *shakes* him to see if he be settled.

The *Captaine* selects the *choicest* of his Souldiers when there is *doubt* or *danger* in the service; and as for them, they think it an *honour*, rather then a *wrong*; and redouble their *valour*, to legitimate his *judgement*. The like doth he, that hath the Lord of hosts for his Commander, and his Generall. He will answer the proudest *challenger* that can be

be sent him by *Temptation*; but yet without presuming upon the weakenes of his foe, or upon the assistance of his leader. He will not *dally* with his *adversary*, nor *endanger* himselfe to shew him play: but *seale* him his bloody *passport* out of hand, and send him to his fatall *Rendezvous* at first.

Dead
man
cannot
bite,

Wisedome will *build* upon a *sure foundation*; Ο τεθραυγτες ὁ δαίμων, sounds better heere, then in the throat of murder; and may bee practised with more lawfulnessse, then in the way to *greatnesse*. It is not amisse to make all *sure*, and with that Kingly Shepherd, to wound *Goliath* in the head, before hee can advance his hand. Our Saviour *Christ* hath taught

taught us by his owne example, that in these conflicts, to fight upon advantage, is not dishonorable : Our *warrant* is his *word*, our *precedent* his *practice* : Temptations could no sooner peepe out of the shell, but he destroyed them : *Satan* could no sooner approach him, but hee repelled him with a *Scriptum est*, and so must we.

Sinne is a *slippery Serpent*, (saith an ancient Father) *Et nisi in Capite teneatur, totus statim illabitur* ; if the head of it be in thy throat, the rest thereof will in.

Hee that gives way to the *suggestion* of an *evill thought* ; can hardly stop the *consent* of a depraved *will* ; or stay the *working* of a *wicked hand* :

K

The

The head of this same Hell-bred snake is wrigled in, and woe is hee, the body and the rayle thereof must follow after. There are some that against an *Easter*, suspend the rage and fury of their malice; they make that *blessed*, and that *glorious* day, the *Sabbath* of their inveterate and brutish *hatred*; intending (as appeareth by the sequel) as soon as it is past, to spread againe the colours of their indignation, and *breath* a fresh *defiance* in the face of their *adversary*. These for the time deprive him of his *rayle*; but the *head* and the *body* live within them still.

There are others that will not doe that which is evill, nor yet consent to the doing
of

of it; but neverthelesse their thoughts are foolish; their imaginations vain: They have hackt his body, they have cut his tayle, but yet his head is moving. Hee that would vanquish him outright, must bruise him there: If that bee found, hee will still bee meddling.

Gen. 3. 15.

The shepheard cannot step aside, but the *Wolfe* is ready to seaze upon his *flocke*. Our *Saviour* when he retired himself into the *garden*, to pray apart from his *Apostles*; hee knew the *Prince of darknesse* would assault them, and try it by threatuing them with the *Jewes*, hee might not move them to abandon and forsake him; or if of themselves by seeing those vile,

and base indignities whereunto he was subject, they would not slumber in the beliefe of his divinity; or last of all, if oppressed with terrour, they might not forget to repair for succour to the rocke of their defence, before hee left them: therefore he gave them arms, and shewed them how they should resist the thief: καθίστατε, Sit down, said he; Ἡγρυπατε, Watch & pray, that ye enter not into temptation: but they, like verè galeati Lepores, stout in their words, but cowards in their deeds, no sooner saw the approach of the devourer, but in stead of sitting still, they fled; in stead of watching, they slept; and when they should have pray'd, the chief of them denied

denyed him. *Wretched* had they beene in generall, if by his *prayers* they had not been relieved.

Such as are strong in *faith*, may well be *tempted*; but the *gates* of *Hell* cannot *prevaile* against the. They understand not the *dialect* of *fear*, nor doe they know the sense of a *Retreat*. Their *courage* is like their *Captains*. They have the *grave* at their backe, nor will they *fall* out into that; but all men are not of this making.

Some there are, that howsoever the *enemy* cannot *vanquish* them, he getteth ground of them: and these are like the *Daughter* of the *Canaanite*, somewhat sorely *tormented* with a *Divell*. Others againe, that having *yeelded* them-

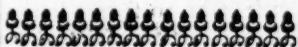
Mat. 25. 22

Luk. 11. 14

selves his *prisoners* in the *assault*, can never be redeemed but by repentance; and these are figur'd by that same dumb *Demoniacke* in the *Gospel*. Last of all, there are some, that having ransomed themselves from his *captivity*, doe fall into it againe, and the *end* of these is worse than their *beginning*. He will be sure they shall not scape him then. Seven Spirits more, and every one more raging than himself are hired to detaine him. But there are many means to dispossesse them all; as by *Humility* and *Charity*, by *Prayer* and *Fasting*, which indeed, if accompanied with the rest, is most powerful and effectual in this case.

Adam stood fast in Paradise

dise as long as he did fast; the
Apple was no sooner in his
Mouth, but the *Devill* was
in his *Maw*. Through *Glut-*
tony were lost the *Joyes* of
Heaven; by being *abstinent*,
we must recover them again.
Satan is like a *Fish*; *Nat*at
in fluviiis, moritur in sicco;
he lives in the *Sea*, but
he dyes upon the
shore.



Of Reconciliation and Peace.

Hurts are not heal'd
with *hurts*, nor wounds
with *wounds*. To *wrong* ano-
ther is not the way to *right*
thy selfe. It is rather a
meanes to *discover* thy weak-
nesse, than to *recover* thy
wants.

Jerusalem is new erected,
among the *Citizens* there is
no thirsting for *revenge*; No
lying in waite to kill the *in-*
nocent.

No Jesuiticall *Martana* to
perswade treason: No trea-
cherous

ckeros Ravillacke to performe it.

The Law of *retribution* is disanuld among them. It is not a *Dictum est antiquis*, but a *Dico vobis* which they follow. An *eye* no longer for an *eye* : a *tooth* no longer for a *tooth*.

That impious exclamation of a more impious *Wretch*,
 " *ή ης αρετς η εγω τε* : resounds not within the compasse of her *wals*. She think, it strange and barbarous for men to combat without *mission*; and to bury their contentions, but in the ashes of each others ruine.

The Sunne of righteousness hath shined upon her Face, and with his beames enlightned so the mindes and

* Either kill mee, or Ile kill thee :
 * I was uttered by C. Cesar when hee provoked *Iupiter* to fight for thundring whilest he heard his Minstrels.

understandings of other Inhabitants, that now, they doe not onely reſtraine their *hands* from *hurting*, but their *hearts* from *hating*. He that ſmiteth any one of them upon the right cheeke, ſhall ſee, that he will not grieve to turne to him the left; and when hee ſues him for his coat, he will withall ſurrender him his cloake.

The Doctrine of the *Scribes* and *Phariſees* is condemned amongst them as defective, they know that if their *zeale* exceed not theirs, they cannot enter into *Heaven*. Their anger therefore ſhall not outlive a day. The *Sunne* ſhall never goe downe upon their *wrath*, nor ſhall the *Starres* bee witneſſe of their *fury*.

They

They know that vengeance is the *Lords*, and that he will repay it: they likewise know that for man to practise it, is to usurpe upon his Majesty; sawcily to seate themselves upon his *Tribunalls*, and unadvisedly to *snatch* the sword out of his hand: But alas! there are many *sheepe* in the *flocke*, that are not of the fold. *Strangers* and *Forrainers* have gotten in, and seated themselves amongst them, that think it a signe of *Valour* to lay aside the countenance of *peace*, till such time as they be able to cry quittance with their adversary; whereas indeed, according to the saying of the *Satyrist*;

minuti
Semper, & infirmi est animi,
exiguue

*Juven. lib. 1.
Sat. 13.*

exiguæ voluptatē

Ultio.

It is a petty, faint,
and feeble minde,
That in *Revenge*
doth any pleasure finde.

Hence is it, that none are
so much delighted with it, as
weaker *women*, and such as are
not seasoned with the spirit of
knowledge.

Luk. 9.44.

James and *John*, when the
Samaritans would not receive
their *Master*, grew presently
impatient: Wilt thou (said
they) that *fire* come downe
from heaven, and destroy the
all? But he rebuked them, and
said, they knew not of what
spirit they were.

When *he* himselfe therefore
was

was brought unto the *Crosse*, and there reviled by those *Jewish Cannibals*, that were about him, he was so far from being moved and incensed against them, that howsoever the least breath of his mouth could in an instant have brought *Destruction* to devour them: yet his revenge is onely this; *Father, forgive them*; *ὲ γὰρ οὐκ ἔγνωσαν τὸ ποιοῦν*, for they know not what they doe.

Luk, 22. 34

Under the *Law*, *Truth* tooke a strict examination of offence, and *justice* did severely punish it: but since the gracious comming of the *Gospel*, *Mercy* and *Peace* have alwaies been at hand, to temper their proceedings. If *truth* examine the *delinquent*, *Mercy*

cie adviseth her to looke if he did not fall through Ignorance, through weaknesse, or temptation: For wicked facts are oftentimes extenuated by circūstance. If justice go about to punish him, then presently comes peace, and wils her, not to confound him, but to reconcile him to his Maker, to his neighbor, to himself. And thus is verified that saying of the Psalmist, *Mercy and Truth have met: Righteousnesse and Peace have kist each other.*

Psal. 85. 1.

The Language of the Lord is Peace. He will speake Peace (saith the Prophet David) to his people, and to his Saints. And his late Vicegerent here on earth was a King of Peace, *Rex pacificus* a very *vinculū pacis*, *communis terminus* be-

Psal. 85. 8.

K. James.

twixt

Twixt nation and nation, that
 hath pulled down the wall of
 partition, and came over on
 this side of *Jordan*, and plan-
 ted the tribes of his *Israel*, his
 people on both sides the Ri-
 ver, and joyned not *Roses*
 but *Realmes* together: The
Augustus of this latter world
 that hath broken swords into
 sythes & mattocks, the stiller
 of warres and extinguisher of
 Rebellions, *Nec timens bella*
nec provocans, seeking after
 peace, not shunning his ene-
 mies. He knew well that the
 blood of man violently spilt,
 doth not bring forth *Honey*
Bees, as that of *Bulls* doth,
 which stings but the fingers
 or the faces, but it produceth
 that monstrous beast *revenge*,
 which hath stung to death,
 and

Sir *Walley*
Rawleigh.

and eaten up of severall nations so many noble personages; in prevention whereof, he hath done a most kingly and Christian-like deede, which the most renowned of all his predecessors could never compass, in beating downe and extinguishing that hereditarie prosecution of malice, called the deadly Fend: a conquest which shall give him the honour of prudence, and kingly power for evermore.

Mat. 5. 2. 4.

Mat. 18. 34

In a word, our God is the God of Peace, so much delighted in Unity, that if thou bring him an offering and art at enmity with thy brother, he sends thee backe immediately from his Altar, and is content to forbear thy service till thou be reconciled.

If thou deny to doe it, hee waxeth wroth, and cleane *annihilates* and makes void the grant of those *spirituall graces* which he had before bestowed upon thee, as did the Master by that mercilesse and cruell servant in the *Gospel*.

The *promise of remission* is *conditionall*: Hee shall not have it, that will not give it. Of all the *Petitions* which our Saviour *Christ* hath taught us in that form of *Prayer*, which he prescribed to his disciples, this alone is to be asked *comparatively*, and with reference to our owne facility. *Forgive, as wee forgive*. So that hee which *remitteth* nothing, must never hope that any thing should be remitted him. In vaine shall hee pray for it;
for

for whilst he *prayer*, he *prayer* against himselfe. Hee may know, by what he giveth out, what is to bee received in. There is a *Si*, and a *Sicut* in it; an *If*, and an *As*.

The first denotes unto us the action it selfe; and the second the manner of performing it. I will therefore *pardon*, that I may bee *pardon*ed; and so *pardon* as I would be *pardon*ed. Let mine enemy be as inflexible, and obstinate as he will, my mind shall not be fashioned by his example. I wil omit no means that may afford me meanes, to plucke the sting out of the mouth of hatred.

There are *three things* that mitigate the *raging* of a *dis-temper*ed man:

The

The first is an *humble carriage*; the second is a *friendly gift*; and the last is a *powerfull and over-awing threat*. If hee be *proud*, *Humility* will please him; and therefore *David*, in *1 Sam.* to pacifie the wrath of *Saul*, did so abase himselfe, that when he might have cut the *thread* of his *life*, hee did but snip the *lappe* of his *Garment*; and in disgrace of himselfe, pronounced, that he hunted after no better than the *Carkas* of a *Dogge*; and did pursue no other than a *Flea*. If hee be *covetous*, a *Gift* may happily prevaile. *Jacob* in his returne from *Laban*, fearing the discontentments of his brother *Esau*, that came against him, bethinks himselfe
how

1 Sam. 24.
15.

how to avoid his *anger*, and
in the end, *Placabo illum mun-*
eribus, quæ præcedunt postea
videbo illum: I will first (said
hee) appease him with a Pre-
sent, and afterwards see his
face.

Aurea sunt verè nunc sæcula;
plurimus auro

Venit honos; auro
conciliandus Amor:

These golden times
doe gold so much admire,
That none will lend their
friendship but for hire.

A Dog will n^t be stilled,
but with a Bone; and Cerber-
us will swell against Aene-
as, till wisdom cast into his
jaws,

Melle saporatam & medicatis
frugibus offam;

A morsell that doth like him;
and

Virg. Æ-
neid lib. I.

and then, *immania terga resoluit*, he forgets his malice, he forgoes his rage.

But if thine adversary bee *timorous*, and more in *vanities* than in *valour*, a *threat* may sooner peradventure bring him in. His courage will bee overwhelmed with feare; and like the *Gibeonites*, hee will purchase his peace by stratagems, before he will encounter with a *Joshua*.

Iosh. 9, 25.

The flesh likes well of this; and when necessity requires can bee content to use the other; the first is somewhat harsh, and goes against the haire: It thinkes it a dishonour to submit so farre.

But the practice of our Saviour Christ in the reclaiming of a Divell (for so he counted
Judas

Judas that Apostata) doth censure this opinion as erroneous. It was the first he tryed. For (not to flatter our selves in false conceits) what greater humility could there be, than for the *Master* to prostrate himselfe before the *Servant*, and to wash his Feet? But when hee saw this did no good, he tryed the second.

And what richer present could he give him, than himselfe for food? The last, which men delight in most, the mildenesse of the Lambe approved least: Hee did not use it till he was enforced, and then he came upon him with a *Va, Va homini, &c.* Woe be to that man, said he, Well had it gone with him, if hee had never beene borne: But nothing

thing could revoke him, for
he was a divell.

There are some, that when
they thinke themselves to be
the weakest, are willing for
the present to *reconcile* them-
selves unto their adversary:
but it is with an intent, to
take the advantage of the fu-
ture; and with hope that they
shall afterwards effect that
which they cannot then.

If I perceive this humour
in a man; & know the ground
of it to be distrust, I wil deale
with him, as *Augustus* did
with *Cinna*: *Once more* (said
he to him) *I give thee life,*
first as to an enemy, now as
to a Traytor and a Parricide:
Let love and friendship from
this day forward begin betwixt
us; let us contend, Verum
ego

ego meliore fide vitam tibi dederim, aut tu debeas; whether the Creditour, or the Debtor be the honestest man. Or, I will use him as the Venetians did the Duke of Mantua, their deadly enemy, when in stead of depriving him of his estate, they made him their Captaine Generall. I will tie him so fast unto me with cords of kindnesse, and humanity, that he shal never be desirous to goe from me: though hee deceive my trust at one time, I will try him at another.

The Souldier receiveth many wounds, and yet abandons not the Warres; the Saylor indureth many stormes, and yet forsweareth not the Seas. A Rocke will in time relent, and Troy though it stand out

out long, yet it yeelds at last.
 Whilst there is a *Sun* to set,
 I will not despaire of a good
 issue: *Non omnium dierum*
Sol occidit, shall be my Com-
 forter. But if I must needs
 shoot, as who can alwaies shun
 the occasion? I will shoot as
Jonathas did at *David*, either
 short, or gone, that where so-
 ever I bin, I may not be
 cause I will not seem desirous
 to cut off the hope of recon-
 cilement, or build my safe-
 tie on the necke
 of his.

L

Of



Of Poverty.



He World is neere
her Tombe: Her
Spirits are cleane
spem and now like
a decrepit old wretch she
does on the treasure which
she scorned in her youth. The
time hath bin, when among
the *Romanes*, the possession of
a little gold, was counted a
capital offence.

*Et levis argenti lamina
crimen erat.*

○ And to bee Master of a
peece of Plate, was punished
as a *Censoriall* crime. *Corne-
lius*

lius Ruffinus had been Dictator in the *Common-Wealth*, yet did *Fabricius* degrade him for no other cause. Hee thought him unfit to bee a *Senator*, that sought to deprave good *Discipline* by bad example.

Mee thinkes I yet see how *Crates* threw his gold into the Sea; *Ego perdam te, ne tu perdas me.* *Fabricius* thought it a Kingdome to contemne the wealth of a King. Their glory then (and then it was at the highest) consisted nowhere more than in their Poverty. Honour did thinke it no disgrace, to court a *Virgin*, *Vertue* at the Plough; nor to visite an untainted *Valour* under a smoakie rooffe. But now there is a change of

all things. For as the *Poet* saith :

*Procedat vel Numa, vel qui
Servavit trepidam flagranti
ex ade Minervam,
Protinus ad censum :*

Fastidius Briske, Sir *Petronell Flash* my Ladies *Taylor*, his Lordships *Barber*, or some such *Gull*, let him have but a good *out-side*, hee carries it, and shall bee adored for a God, as *Cyrus* was among the *Persians*, *Ob splendidum apparatus* : For his *gay out-side*. What need they question his behaviour ? Hee that is cloathed in *purple*, cannot but be *honest* ; and hee that weares a *Mine* upon his backe, must of necessity

cessity bee deemed a man of worth.

Manners are wanting where there are no *Meanes*; *Wit* never harbours where there is no *Wealth*: Can any good thing come out of *Nazaret*? Is hee not the sonne of a Carpenter? Is not his Mother called *Mary*? and are not *James* and *Joses*, *Simon* and *Judas* his Brethren? Are not his Sisters here amongst us? and doe wee not know his breeding, and his bring ng up? These are the Censures of a gawdie Weakenesse, that hath nothing to boast of but a glorious outside, in derogation of a more able and sufficient spirit.

Wisedome, if shee be poore,

is ne're respected : Fooles
have the *fortune*, and that not
without good reason, for
they have the most need of
it. The *Clyent* lookes upon
the *Lawyers Trayne* ; and
taketh him to be the better
Counsellour that weares the
better cloathes ; let the best
pleader of the world bee pre-
sent, if hee once perceiue his
coate be *thread-bare*, he will
none of him :

*Ciceroni nemo ducentos
Nunc dederit nummos, nisi
fulserit annulus ingens.*

On him alone large Fees
he will bestow,
That can most Rings,
upon his fingers show.

Desert,

Desert, if shee bee *meane*,
may to the *Court*: there is
no roome for her in *Court*,
where Judgement looks a
squint, and casts her eyes but
upon outward adjuncts, un-
lesse shee bee perfumed, and
ruffle in her filkes, let her
avoyde the Gates of Great-
nesse.

Few of these Earthly
sunnes doe shine upon a wret-
ched Worme, or impart their
brightnesse to a wayning
Moone. The Lampe shall
have no Oyle put into it, to
maintaine her light, till they
themselves have occasion to
use it. Their expences are
preposterous. Their *Ephe-
merides* doe much resemble
that of *Crates* the *Theban*:
to some *Buffonary Parasite*

sixe thousand Crownes, to a
Curtesan sixe hundred : *Et*
Philosopho triobolum : And
 scarce three farthings to a
 man of *merit*. *Vertue* they
 care not for ; *shee* smells too
 strongly for their Companie.
Exeat, away with *Her* : *shee*
 defiles the place : *Her outside*
 is not *Velvet*, and that is it
 which offends their *stomacks*.
 Such as can clap a *Lordship*
 on their *backe*, and bury more
 in one *rich suite*, than the *Re-*
venewes of a *Crowne* came to
 in former times, shall still be
 sure of *passage*. No *Groome*
 shall interrupt them : All
Hats are vaild at their ap-
 proach, all *Knees* are bowed ;
 let them be what they will.

Lenonibus pueri quocunque

in

in fornice nati.

The sonnes of bandry hatch'd
in any stewes.

It matters not, the coast is
cleare, and who is it but gives
him way?

It is a thing exceeding rare
to distinguish *Vertue*, and
Fortune, the most impious
(if *prosperous*) have ever
beene applauded; the most
vertuous (if *unprosperous*)
have ever been despised. For
as *Fortunes man* rides the
Horse: so *Fortune* her selfe
rides the *Man*: who when
hee is descended, and on
foot; the *man* taken from his
Beast, and *Fortune* from the
man; a base *Groome* beares
the one; and a bitter *Con-*

L 5

temp

tempt spurnes at the other, with *equal liberty*.

But (to returne from whence wee stray'd) so great is the corruption of the world in generall, that if a man bee never so rich in *minde*, if hee be poore in *meanes*, his heart must *Languish* in *obscurity*: *Ibis* *Homere* for as; *Homer* may goe sing *Ballads*, and *scrape* for his living, like a *blinde Fidler*. The *Princes* of the *Philistines* will never call for *Sampson*, but to make them pastime, *Pyde* *ignorance* must be *advanced*, whilst *true sufficiency* doth *perish* in her *wants*. There is no *Preferment* to bee had for her, but by some *slavish dejection*, or more *servile Observation*. Mens cares are in their

their *heelcs*, when shee is to speake, and unlesse she *stoop*, shee cannot possibly bee heard.

There are some, (saith *Tacitus*,) *Quibus Fortuna pro virtutibus*; the goodnesse of whose *Starres* supplies the want of good *deserts*; and these sometimes in their ascent, cast backe a looke upon such, as they know more able than themselves; but alas! 'tis but a looke of *jealousie*, and with the eye of one that runneth in a *Race*, they are afraid lest they should hasten after them.

Their helpe extends it selfe to none, but such, whose *basomes* are more naked and unfurnisht of all
abi-

abilities than their owne. They know there is no danger in a *Meteor*; it may shine without hurt or prejudice in the presence of a *Starres*, but the brightnesse of a rising *Sunne* obscures them both.

All men doe cherish Wisedome, when they are to use her: They speake her faire for their owne advantage; but when their turnes are served, they doe estrange their countenance, and talke not of her, but in their ancient *Dialect*; *Shee is poore, away with her*: Shee cannot but be ignorant, and unfit to have the managing of any matter of importance; nay, though shee bee able to effect it, they will not trust her

her with it : It is impossible
she should be otherwise than
irreligious, *prophane*, and
abominable, and make a
conscience to preserve her
honesty, by discharging her
dutie : let her protest, shee
shall not be beleev'd ; let
her offer to bee deposed,
her Oath shall not bee ta-
ken.

*Contemnere fulmina pauper
Creditur atq; Deos.*

The poore is thought (though
she be just and wise,)
The Gods to scorne,
their Thunders to despise.

A lye is well accepted, if
it bee uttered by *Authority* ;
but *Truth* it selfe is scandaliz-
ed,

zed, if it proceed from the
mouth of *Poverty* : nor must
she dare to speake in her de-
fence.

*Libertas pauperis hac est,
Pulsatus rogat, & pugnis
conscissus adorat,
Ut liceat paucis cum dentibus
inde reverti,*

Now all the freedome a poore
man can have,
Is to take blowes, and yet
take paines to crave :
And after many knockes,
humbly to pray,
With some few teeth he may
depart away,

And hence it is, that many
fall into *temptation* : A spi-
rit that is not seasoned with
the

the Spirit, to free it selfe from these indignities, will set his life upon a blot; and in a desperate resolution, hazard his part of Heaven, but procure his Ransome: Turne Rogue, Parasite, Villaine: *Necessitas cogit ad turpia*: Poverty alone makes men Theeves, Murtherers, Affacinates: Because of poverty we have sinned; Eccles. 27.

*Flectere si nequeat superos,
Acheronta movebit.*

If he cannot compasse it by lawfull meanes, hee will try how to prevaile by other; and then that Spanish Proverbe must defend him:

A

*A tuerto,
ò a derecho,
Nuestra casa
hasta el techo.*

Hee cares not, if what hee doe, bee eyther *right*, or *wrong*, so it make for the raising of his *Fortune*; and thus hath *Vice*, by the contempt of *Poverty*, be.ing entertained.

Oppression hath played the *Rhodomant*; and *unjust Dealing*, since *Riches* were in *credit*, hath kept her *Revels* in the *Hearts* of men. No *crime* so hatefull; no attempt so lustfull, but is both *knowne*, and fully practised. Greedie *Desire* brookes no *limit*, there is no end of her pursuit. A world
is

is not sufficient for one *Alexander*.

*Æstuat infelix
angusto limite mundi,
Ut Gyara clausus scopulis,
parvague scripso.*

The narrow bounds
thereof doe him displease,
As he were shut in
Guild-halls Little-case.

Hence commeth it to passe,
that now in every *Towne*, one
part of it is nothing else but
prisons.

The number of *Malefa-*
ctors, since to bee *poore* was
counted ignominious, and re-
proachfull, hath so much ex-
ceeded, that as the *Satyrift*
exclaimes:

Qua

*Qua fornace graves,
qua non incude catena?*

Now bolts, now chaines,
now heavy fetters beene
In every forge,
on every Anvile scene.

Whereas before one petty
Jayle sufficed a Kingdome; so
harmlesse, and innocuous
were the hearts and hands of
those meaner and low-borne
times.

I will not adventure my
Conscience too farre in the
pursuit of *Mammon*; lest I
make a *Ship-wracke* before I
touch at *Cape de bona spe-*
ranza. I will not, with
that *Foole* in the *Gospell*, lay
up for many yeeres; when I
am not sure my yeeres shal be
many

many. The *little* I have may
(for what I know) out-last
my *life*. I have (I know) but
a little way home; I doe not
meane to make a *burthen* of
my *provision*. I will have my
shoe fitted to my *foot*; a
Cloake too large or long will
but *tire* me to *travell* in. I
have sufficient for to day, let
to *morrow* take care for it
selfe. Why should my care
bee for the *morrow*, when I
am not sure the *morrow* shall
be *mine*. Hee that liketh not
my *Resolution*, let him *reade*
my *warrant*, and *understand*
it: *Take no thought for the*
morrow; for the *morrow* shall
take thought for the things of
it selfe, &c.

I could adde more; but
the humour of *Essayes* is ra-
ther

ther to glaunce at all things
with a running conceit : than
to insist on any with a slow
Discourse ; and I will feare in
earnest, what *Martiall* spake
in jest, or out of modesty :

*Jam lector queriturque
deficitque,*

*Jam librarius hoc & ipse
dicit,*

Ohe jam satis est ohe libelle,

FINIS.

things
: than
flow
are in
spake
y:

lle.

C 24399
69705

REPRODUCED FROM THE COPY IN THE
HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION